WITHDRAWN

VICE SERIES

RDSHIP

FOR·ALL·OF·LIFE

LUTHER·E·LOVEJOY

Pacific Bible Seminary Library

254.8
L897s

1641

Lovejoy
Stewardship for all of life

LIBRARY
PACIFIC BIBLE SEMINARY

Pacific Bible Seminary
4835 East Anaheim Street
Long Beach, California

LIFE AND SERVICE SERIES

STUDIES IN THE PARABLES OF JESUS
HALFORD E. LUCCOCK

HEART MESSAGES FROM THE PSALMS
RALPH WELLES KEELER

AMOS, PROPHET OF A NEW ORDER
LINDSAY B. LONGACRE

ELEMENTS OF PERSONAL CHRISTIANITY
WILLIAM S. MITCHELL

THE CHRISTIAN IN SOCIAL RELATIONSHIPS
DORR FRANK DIEFENDORF

DEUTERONOMY, A PROPHETIC LAWBOOK
LINDSAY B. LONGACRE

CHRISTIAN IDEALS IN INDUSTRY
F. ERNEST JOHNSON and ARTHUR E. HOLT

STEWARDSHIP FOR ALL OF LIFE
LUTHER E. LOVEJOY

LIFE AND SERVICE SERIES

HENRY H. MEYER, Editor
WADE CRAWFORD BARCLAY, Associate Editor

STEWARDSHIP FOR ALL OF LIFE

By

LUTHER E. LOVEJOY

Approved by the Committee on Curriculum
of the Board of Sunday Schools of the
Methodist Episcopal Church

Library of
PACIFIC BIBLE SEMINARY
4835 EAST ANAHEIM STREET
LONG BEACH, CALIFORNIA

LIBRARY
PACIFIC BIBLE SEMINARY

THE METHODIST BOOK CONCERN
NEW YORK CINCINNATI

1641

Copyright, 1924, by
LUTHER E. LOVEJOY

All rights reserved, including that of translation into foreign languages, including the Scandinavian

Printed in the United States of America

First Edition Printed September, 1924
Reprinted December, 1924; April, 1925; February, 1926

The Bible text used in this volume is taken from the American Standard Edition of the Revised Bible, copyright, 1901, by Thomas Nelson & Sons, and is used by permission.

L897

1641

To My Brother

OWEN R. LOVEJOY,

WHO, IN A PROVIDENTIAL MOMENT, FANNED THE SPARK OF MY STEWARDSHIP CONVICTION TO A FLAME OF ENTHUSIASM, THUS MAKING INEVITABLE A LIFELONG DEVOTION TO THIS CARDINAL PRINCIPLE OF CHRISTIAN SERVICE

CONTENTS

CHAPTER		PAGE
	Foreword	9
	Christian Stewardship Principles	13
	Bibliography	15
I.	The Dimensions of Stewardship	17
II.	The Springs of Stewardship	27
III.	The Physical Life	37
IV.	The Mental Life	47
V.	Social Relations	57
VI.	Devotion	69
VII.	Possessions	79
VIII.	Historical Sources	87
IX.	The Master and Money	95
X.	Twenty Centuries	105
XI.	Economic Aspects	115
XII.	Ethical and Spiritual	125
XIII.	World Service	135

FOREWORD

To SET forth the general features of Christian stewardship in such a way as to make it more easily understood and more widely accepted as a foundation principle of Christian living and service is the purpose of this little volume.

The author's endeavor has been to provide such a statement of stewardship principles as would prove a trustworthy guide for mature disciples, yet to present the subject in such simple language as to be easily comprehensible to the young and immature. The treatment is therefore not intended to be exhaustive nor in any way controversial. No scriptural proof texts are cited, as none have been discovered. The more strictly doctrinal and philosophical consideration of the subject has been amply provided for by other writers. What seems particularly needful at the present hour is a plain, common-sense view of stewardship, which shall commend it to sober-minded Christians as the ideal, yet normal and wholesome way of life. Christian stewardship, as here conceived of, is in no sense an obscure, complicated, mysterious, or baffling doctrine, but one so simple, rational, straightforward, and inviting that the wayfaring man, whatever his intellectual limitations, need not err therein.

It may seem that a slightly disproportionate amount of space has been given to the stewardship of material possessions. This is deliberate. Other phases of stewardship are so constantly the subject matter of ordinary religious discussion that less attention to them is needed here, while the stewardship of money has too often been ignored or neglected. Meanwhile, there is pressing need in the church that a keener sense of this stewardship should prevail and should result in more ample resources for Kingdom service; at the same time the most obvious and reliable test of the average Christian's devotion is made, and the

claims of God upon his affection and life are most readily and practically acknowledged by the spirit and the measure of his consecration of material accumulations. In the discussion of systematic and proportionate beneficence the contribution of the tithe of income is recommended as a uniform standard for Christians, not on the basis of any legal enactment, past or present, and not with the promise of any material reward, but as agreeable to the nobler impulses of religious men in all ages, as apparently acceptable to the Owner and Giver of all, as highly satisfactory in the experience of a growing multitude of modern disciples, and as approved to the practical common sense of the Christian business world to-day.

The hope is cherished that this brief treatise may find a welcome in thousands of Christian homes as a helpful counselor in temporal and spiritual duties and for general religious reading. It has also been adapted, by carefully prepared lists of suggestions and questions, for use as a textbook in special stewardship study classes, in study on church training night, and for use in Sunday-school classes, young people's groups, women's missionary organizations, and summer institutes and assemblies.

The contents of the volume have been arranged in thirteen chapters to facilitate use of the text in young people's and adult classes in church schools, the study thus covering a quarter of thirteen weeks. Where a briefer course of study, to be completed in six to eight weeks, is desired by young people's societies or other study classes, or by groups meeting on six to eight consecutive evenings, certain chapters may be designated by the teacher to be omitted. Groups meeting for a full hour or longer may perhaps be able to cover two chapters at each session.

Grateful acknowledgment is due and gladly offered to my predecessors in office—Drs. Harvey Reeves Calkins and Ralph S. Cushman—for stimulating ideals and helpful material; to Bishop William F. Oldham, Dr. John C. Floyd, and John W. Fisher, who inspired and assisted my first adventure in stewardship work; to various authors whose writings I have read or from whom I have quoted in the preparation of this volume; to Dr. Ralph

E. Diffendorfer; and to my faithful secretary, Miss Evelyn Ralston, for ungrudging labor in the preparation of materials and manuscripts. Full ultimate responsibility for all defects is, however, to be charged to the limitations and stubborn will of the writer.

L. E. L.

Chicago, June, 1924.

CHRISTIAN STEWARDSHIP PRINCIPLES APPROVED BY THE UNITED STEWARDSHIP COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA, MAY 10, 1924

1. *Stewardship Fundamental*

THE recognition of our responsibility to God as stewards of everything we are and have—life, time, talents, possessions, and spiritual resources—is fundamental to a wholesome Christian faith and experience.

Stewardship is primarily spiritual. Its great objective is character. It is the principle on which daily life must be organized in order to be fully Christian.

2. *Not Optional*

Stewardship grows out of our obligation to God as Creator, Owner, and Giver of all things, material and spiritual, and is indispensable to a life of obedience, love, and gratitude.

3. *Solves Problems*

Stewardship, in its full New Testament meaning, involves responsibility to man, and provides a solution for the social, racial, industrial, and economic problems which confront the modern world.

4. *How Acknowledged*

Suitable acknowledgment of our stewardship can be made only as we set aside for God's service such measure of time, possessions, and vital energies as a scripturally enlightened judgment demands.

5. *Relation to Money*

Stewardship involves both the beneficent use of money,

and the spirit and method of its acquisition, investment, and expenditure.

The Christian's total attitude toward material things is of great importance to himself, the church, and the world in this time of social reconstruction.

6. *Proportionate Beneficence*

Stable provision can be made for the support of Kingdom enterprises only through the systematic, proportionate, and adequate contributions of Christian people.

System should be adjusted to the needs involved; proportion should be relative to personal income and agreeable to the Scriptures. The dedication of the tenth of income offers a basic principle of beneficence supported by centuries of religious custom, biblical teaching, and joyful experience. While emphatically recommended to the people of our churches, it must not be regarded as exhausting the meaning of stewardship, but rather as the beginning of our service to the Kingdom.

7. *Education in Stewardship*

Stewardship instruction should be included in the program of religious education of both home and church. It is of primary importance in building the type of Christian character most urgently needed at this hour.

Religious leaders and heads of families should be diligent to understand and practice Christian stewardship and to instruct in its principles all who come under their care. That the acceptance of stewardship may speedily become universal, every steward should be encouraged to bear witness to his faith and to unite in such stewardship movement as his communion provides.

BIBLIOGRAPHY

From a large number of modern books that discuss more or less definitely some phase of Christian stewardship the following have been selected as especially helpful and as well adapted to reading and study in connection with this volume:

Agar, F. A.: *Modern Money Methods. The Stewardship of Life.*
Babbs, Arthur V.: *The Law of the Tithe.*
Bishop of Oxford: *Introduction to Property.*
Calkins, Harvey Reeves: *A Man and His Money. The Victory of Mary Christopher. The Centenary at Old First. Stewardship Starting Points.*
Cushman, Ralph S.: *The New Christian. The Message of Stewardship. Adventures in Stewardship.*
Duncan, John Wesley: *Our Christian Stewardship.*
Eddy, Sherwood: *Everybody's World.*
Ingalls, W. R.: *Wealth and Income.*
Lansdell, Henry: *The Sacred Tenth.*
McConaughy, David: *Money, the Acid Test.*
Morrill, Guy L.: *You and Yours.*
Pearce, Ellen Quick: *Women and Stewardship.*
Representative Preachers: *Modern Stewardship Sermons.*
Robinson, Emma A.: *Stewardship Stories for Boys and Girls. More Stewardship Stories for Boys and Girls.*
Ross, Edward Alsworth: *Wealth: Its Acquisition and Use.*
Sayler, James L.: *American Tithers.*
Versteeg, John M.: *The Deeper Meaning of Stewardship.*
Wilson, Bert: *The Christian and His Money.*

In addition to these books a very extensive pamphlet literature on stewardship is now available, which may be secured, in most cases, by addressing the various denominational promotional agencies or the officers of the missionary boards and societies.

Library of
Pacific Bible Seminary
4835 East Anaheim Street
Long Beach, California

For Reference and Study

1 Pet. 4. 10.

According as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God.

Luke 16. 10–13.

He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches*? And if ye have not been faithful in that which is another's, who will give you that which is your own? No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

Psa. 1.

Blessed is the man that walketh not in the counsel of the wicked,
Nor standeth in the way of sinners,
Nor sitteth in the seat of scoffers:
But his delight is in the law of Jehovah;
And on his law doth he meditate day and night.
And he shall be like a tree planted by the streams of water,
That bringeth forth its fruit in its season,
Whose leaf also doth not wither;
And whatsoever he doeth shall prosper.
The wicked are not so,
But are like the chaff which the wind driveth away.
Therefore the wicked shall not stand in the judgment,
Nor sinners in the congregation of the righteous.
For Jehovah knoweth the way of the righteous;
But the way of the wicked shall perish.

CHAPTER I

THE DIMENSIONS OF STEWARDSHIP

An Old Truth Reborn

The period through which the church is at this moment passing has witnessed a widespread revival of interest in Christian stewardship. It is in truth a revival, not a new creation, for stewardship is as old as Christianity, as old as the faith of men. The present movement is therefore only the rebirth of a centuries-old, oft-preached, repeatedly tried principle of consecration. It was in the world decades and centuries before our belated attention was called to its claims.

A revival of stewardship.—As the burning stretches of an Australian desert bloom forth, after a night of rain, like a garden of roses; or, as some long-submerged mountain, gradually lifted by the resistless heaving of the earth's crust from its submarine slumber of geologic ages, suddenly shakes off its blanket of dripping seas and stands forth as the crest of a new continent, so the ancient and indispensable doctrine of Christian stewardship has blossomed forth again, reemerging into the religious consciousness of our day. It is not a new conception nor a fresh discovery, it is not an invention for which any Christian sect or leader can claim proprietary rights; it is the recognition of an old and essential truth, and the noblest thing we can hope for it is that its acceptance and acknowledgment may speedily become both world-wide and permanent, and that our formal confessions of stewardship obligation may kindle to a living faith.

Getting Our Bearings

Confused meanings.—It is important, first of all, that we get a fairly clear conception of the extent and meaning of stewardship. Most people who give it any thought at all are quite satisfied with a distant, vague, general

Library of
Pacific Bible Seminary

view of it. As the scurrying tourist trains his field-glass upon the distant pyramids, gives solemn assent to their mystery, and passes on; or sees Niagara in a hasty peep from beneath his Pullman window shade, accepting drowsily its reputed grandeur, so these busy disciples bestow a hurried glance on stewardship, recognize its kinship with other established doctrines, note its general and large significance, and generously offer it the impartial hospitality extended to all respectable newcomers. To such "stewardship is the greatest thing in sight" and "will solve all our problems"; but "why" and "how" are given no thought. To others stewardship has never been seen except on one side and from one standpoint. For these it means only one thing: "How can we raise money for the church?" or "How much must I give?" Now, manifestly, all these people are right in part. They have glimpsed something true and real. But they have only touched the fringe. Stewardship is all that they have seen—and vastly more. But how much more? That is our problem.

A careful inspection.—Really to grasp the meaning of stewardship and what it implies in our own lives we must "walk about" stewardship and "go round about" it, getting at the meaning from every possible angle. Since it is an ancient and venerable word, coming to us through various languages, and since the original concept has passed through centuries of changing history, we ought to discover what we can of its first significance, of what it meant to those who originally employed it, of its meaning in the Scriptures, of any changes through which it may have passed, of any growth or enlargement it may have gained in the process of the years, and of what it now means of privilege, opportunity, and duty to the men, women, and children of to-day. Unfortunately only fragmentary information is available, yet enough for our need.

Origin of the Stewardship Idea

Genesis of a word.—"Stewardship" is an interesting word. In its English form our lexicographers trace it

away back to the Anglo-Saxon *stigweard,* or *stiweard;* from *stig* (a sty, or pen, for cattle), and *weard* (a guard). So the original "steward," among our primitive ancestors, was the keeper of the pig sty, the protector of the cattle—a humble and unpromising beginning, to be sure; yet not so insignificant, after all. The *stigweard* at least had a job and unquestionably a steady one. He had in charge some of the most valuable and elusive property his master possessed. Every hour of the day he must be on the alert to provide ample food and to insure protection, and by night his responsibility was not diminished. The primitive foes of life and property—disease, drought, famine, pestilence, poisonous reptiles and insects, savage beasts, cattle thieves, vengeful enemies, treacherous neighbors—were the risks he took in fellowship with his master and his master's cattle. In addition was doubtless some considerable measure of responsibility for productiveness, increase, growth, marketability, replacement, and betterment. It was a little job, but big with possibilities of worth and growth. Any common man could be a *steward,* but to be a *good steward* he must be wide awake, energetic, diligent, tactful, intelligent, kind, patient, brave, and absolutely reliable.[1]

A great office.—So we are not surprised that, as time went on in old England, and society and business increased in complexity, and property increased in variety and value, the lord of the manor, looking out over countless acres dotted with the villages and cottages of his tenants, found in his steward his most valued and trusted helper, "the chief officer of the manor who, on behalf of his lord, transacted its legal business." Nor are we surprised to learn that the first of the great offices of state in England is that of the "Lord High Steward."

The steward in history.—The importance of the stewardship idea, among peoples still more ancient and of other languages (for stewardship, in a highly developed form, existed long before European history began), is further illustrated by the responsibility placed upon men

[1] A most interesting modern parallel is pictured in Jim Nabours, Texas cattleman, in Emerson Hough's *North of Thirty-Six.*

occupying positions corresponding to those we have observed among our English forefathers. Under the Roman republic the procurator was the fully accredited agent of a private citizen, the steward of his affairs; while in later years the procurator was the responsible governor of the Roman province. The Hebrew word *Sar,* commonly rendered "prince" in our English Bible, really stands for an honored steward—one who manages or superintends the household of another. Such a servant was Eliezer, first mentioned in Gen. 15. 2 and characterized more fully in Gen. 24, who was to Abraham "the elder of his house, that ruled over all that he had," "having all goodly things of his master's in his hand." In Tit. 1. 7 Paul tells us that even "the bishop must be blameless, as God's steward"; and Peter (1 Pet. 4. 10) thinks of all disciples "as good stewards," who have at their disposal "the manifold grace of God." In the parable of Jesus (Luke 16) the "unjust steward" had been so completely trusted with all his lord's financial affairs that even the tricky adjustments he made after notice of his dismissal were honored by his master in the subsequent settling up of his business.

Thus, little by little, although in our own country the word "steward" and the function of stewardship have made little impression, the full significance of "stewardship" begins to dawn upon us. As Dr. Harvey Reeves Calkins suggests: "A steward is the loyal partner and trusted representative of another. Stewardship is alive with personal meanings. The word comes out of the vivid life of the Orient. There is color in it, and the glow of living things." "A steward may be a servant, but only in a high and exalted sense."

Comparison With Other Relationships

The best word.—Further light will be shed upon the splendid significance of stewardship by a still more detailed comparison with various other human relationships that bear certain resemblances to that of steward—for example, "partner." Many persons have felt that "partnership" is a better term to use when considering the Christian's relation to God; and, indeed, since the word "stew-

ardship" has performed such an inconsiderable service in the everyday life of our Western world, and since to many, particularly to young people, it has borne a vague, rather indefinite, almost somber and repressive meaning, restricted entirely to what has seemed to be the self-effacing aspects of religious life, if a more modern, familiar, vital, radiant word, with equivalent value, can be made available, let us not hesitate to adopt it. Let us first, however, see if, after all, "stewardship" is not precisely the word we want, representing the relationship we most need to reinstate in the religious thought and life of our own time.

Contrasts.—The "steward" is in fact a "partner" with his master. He is also a "servant" and "employee," perhaps a "manager," "agent," "superintendent," "director," "executor," "trustee," sometimes even a "son," but never a "slave." But when we attempt to translate these various expressions into terms of relationship with God we discover considerable lack of adaptability in every case. The word "servant" is broad but it is also vague, for a servant may be an exalted and thoroughly trusted official or he may be most insignificant, inefficient, and trusted not at all. An employee is not always a steward. He may need watching and coaching and prodding and penalizing every hour of the day. No such employee could long continue as a steward. A trustee is in a sense a steward and so is an executor, but we think of both as restricted to certain narrow and prescribed lines of activity, largely bounded by insurmountable legal prescriptions. We feel the same general limitation in the case of an agent or a director in the business world, and of superintendent and manager in the industrial. A partner is not a steward; he is of right an equal, at least to the extent of his veto power, and legally stands in a higher relationship than a steward even though he may be neither sufficiently competent nor trustworthy to be a steward. Men may always be colaborers with God, but only in the most highly figurative sense can they be partners with him. And "now are we the sons of God," but even sons are not always worthy or competent to be stewards.

A lofty task.—But the steward—consider now his honorable station! He is absolutely trusted by his master—trusted with his property, his plans, his reputation; trusted when his master's back is turned, when he is absent, when he cannot trace the action; trusted with the interests, safety, and welfare of his fellow servants; trusted to carry on confidential and diplomatic affairs of high importance. Not only is his integrity involved, but his tact, his judgment, his business capacity, and particularly his initiative and energy. His opportunity is not alone to keep intact the things intrusted to him but to devise and effect the greatest possible enlargement and stabilizing of his master's interests. No ordinary partner, trustee, or manager enters into such hearty, personal, and intimate relationship.

Integrity, initiative, independence, energy, loyalty, all within certain broad and well-defined limits of dignified responsibility—*that is stewardship.*

Not a sacrifice.—So stewardship is not an irksome sacrifice to be made, not a weary, bootless burden to be borne; it is something exalted to which we must measure up, a privilege to be devoutly welcomed, a desirable and sacred trust that the best of men may well covet, an honor bestowed only on such as are worthy to receive it. Only Christians of quality are ever genuine Christian stewards, and a man is not to be commiserated but congratulated when he subscribes his hand to the responsibilities of stewardship. He becomes, by his own acceptance, God's chosen representative.

Old Testament Conceptions

We wonder, now, if our conception of stewardship measures up to the standard of Jesus the Master. Perhaps we can reassure ourselves by calling to mind the stewardship ideals he must have received as he read or listened to the Old Testament Scriptures in the synagogue, by recollecting some of his own choice utterances, and by recalling something of what was in the mind of his apostles.

Jesus' training.—In the synagogue Jesus heard the

solemn truths of God's regal ownership: "In the beginning God created the heavens and the earth" (Gen. 1. 1). "The earth is Jehovah's, and the fulness thereof" (Psa. 24. 1). "Every beast of the forest is mine . . . the cattle . . . the birds . . ." (Psa. 50. 10-12). "The silver is mine, and the gold . . ." (Hag. 2. 8). "All souls are mine" (Ezek. 18. 4). He learned, too, of man's authority and responsibility and of the sure rewards of faithful stewardship: "Let them have dominion over . . . all the earth. . ." (Gen. 1. 26, 30).

"What is man? . . .
Thou hast made him but little lower than God . . .
Thou madest him to have dominion . . .
Thou hast put all things under his feet. . . ." (Psa. 8. 3–9).

"It is he that giveth thee power to get wealth" (Deut. 8. 18). "The tithe . . . is Jehovah's" (Lev. 27. 30–34).

"Blessed is the man. . . .
He shall be like a tree . . ." (Psa. 1. 1–6).
"No good thing will he withhold from them that walk uprightly" (Psa. 84. 11).
"Honor Jehovah with thy substance . . .
So shall thy barns be filled . . ." (Prov. 3. 9, 10).

"Will a man rob God? yet ye rob me . . . Bring ye the whole tithe . . . and prove me . . ." (Mal. 3. 8, 10). "Beware lest thou forget Jehovah thy God . . . and . . . say in thine heart, My power and the might of mine hand . . ." (Deut. 8. 11–20). Often at Mary's knee and at Joseph's family altar Jesus doubtless listened to the story of faithful Abraham, of Abel's meek obedience, of Dreamer Joseph's integrity, of Moses' great decision, of Joshua's fidelity, of Samuel's unselfish patriotism, of David's princely loyalty, of Elijah's unflinching courage, of Daniel's long life of rectitude and piety, of Mordecai's dogged determination and Esther's queenly daring; and of many a national hero whose name has perished from history, but "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war,

turned to flight armies of aliens." All these were stewards of a lofty quality.

Jesus' Completer Ideal

So Jesus goes forth to his ministry to give the world a new and still broader conception of stewardship than "the fathers" had given him. We get it in the Golden Rule, the good Samaritan, the talents; in "Consider the lilies," "Seek ye first the kingdom . . . and all . . . shall be added," "It is more blessed to give than to receive"; in the widow's mite, "These ought yet to have done," "Render unto Cæsar . . . and unto God." We find it in his promises: "No man hath left house . . . or lands, for my sake, and for the gospel's sake, but he shall receive a hundredfold." Lands? Yes, with trouble enough, but with "life." We hear it in his warnings: "Be not anxious . . . No man can serve two masters," "He that is faithful in little will be faithful in much," "Except your righteousness exceed the righteousness of the . . . Pharisees, ye cannot enter the kingdom," "Watch," "When the Son of Man shall come in his glory" he shall judge them according to their stewardship. The "rich fool," who might have served man and God with countless stores, and the "rich young ruler," who was steward of vast treasure, time, and talent but made "the great refusal," both sink in pitiful oblivion.

Apostolic standards.—Still further enlargement of the stewardship ideal is made by his apostles—the men who had caught his spirit and his broader conceptions. Paul praises the liberality of the Macedonians, who have given "beyond their power," and exhorts to the same spirit his Corinthian friends, reminding them of "the grace of our Lord Jesus Christ, who, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich." He tells his young assistant, Timothy, that "godliness is profitable . . . having promise of the life that now is and of that which is to come." "If God be for us," he cries to the Romans, "who can be against us?" He tells the Ephesians that "no covetous man . . . hath any inheritance in the kingdom of Christ." Twice he

tells his readers that our "bodies are temples" and must be kept sacred. He cannot refrain from preaching because "a stewardship is intrusted" to him. He tells the Romans that "no man liveth to himself," since "whether we live or die we are the Lord's."

Modern confirmation.—All these high standards of the Old and New Testaments are confirmed and reenforced by the conclusions of modern science and philosophy. Let a man once admit that we are all children of a common Father, that God is our Maker, and all we are brethren, and it follows, "as the night the day," that our stewardship obligations involve all human values and contacts. We are stewards of the body that God has given us, stewards charged with the treasures and possibilities of our heredity, stewards of our talents, of our days and hours and years, of our temperament and influence, of our friends and of strangers and of even our enemies, of our accumulations and possessions, and of all spiritual resources. With the possession of all these opportunities are we intrusted, that we may protect, preserve, correct, increase, and multiply them, and we shall be held responsible for the outcome in every case.

For Study and Discussion

1. Do you know at what period in Christian history the doctrine of "the sovereignty of God" was uppermost in the thought of the church? the principle of "religious liberty"? insistence upon "the witness of the Spirit"? the duty of "world evangelization"? the duty of "service"?

2. Look up the meaning and history of "steward" in the *Encyclopædia Britannica,* the *Century Dictionary,* Hastings' *Dictionary of the Bible,* and in any other reference books at your disposal.

3. Read the history of the stewardship idea as outlined by Harvey Reeves Calkins in *A Man and His Money,* Part II.

4. What is the difference between Christian service and Christian stewardship?

5. Formulate in discussion a preliminary definition of stewardship.

For Reference and Study

Isa. 61. 1-3.

The Spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening *of the prison* to them that are bound; to proclaim the year of Jehovah's favor, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they may be called trees of righteousness, the planting of Jehovah, that he may be glorified.

John 1. 1-4, 9, 14.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through him; and without him was not anything made that hath been made. In him was life; and the life was the light of men. . . . There was the true light, *even the light* which lighteth every man, coming into the world. . . . And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth.

Heb. 1. 1, 2.

God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in *his* Son, whom he appointed heir of all things, through whom also he made the worlds.

Phil. 2. 5-11.

Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient *even* unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of *things* in heaven and *things* on earth and *things* under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

CHAPTER II

THE SPRINGS OF STEWARDSHIP

The Day Star Appears

Much that has been said in the foregoing chapter would doubtless have been true had the Son of Man remained unknown to the world. God would still be Creator, Owner, and Giver. Man would still be creature, tenant, and steward, under grateful obligation to his Maker and in fraternal relation to his fellow man. Stewardship would be an outstanding principle in human life, and its exactions as inescapable as they are to-day. But stewardship as Christian disciples now know it would not exist. For the stewardship that sets the moral standards of the world to-day is *Christian* stewardship.

Different since Jesus.—At the moment when Jesus began his ministry, stewardship took on new meaning and depth. Transfigured by this divinely dynamic Force, it was instantaneously charged with a vitality hitherto unknown and began a process of infinite expansion. If it ever was true that the claims of stewardship could be discharged by conformity to legal enactment, it is true no longer; for in the wide range that Jesus gives to earthly relationships the claims of stewardship are as fathomless as the needs of humanity. As other celestial luminaries fade into the light of common day when the morning sun arises, so all other considerations of stewardship obligation and privilege pale into invisibility when the Sun of Righteousness arises in the hearts of men. Henceforth all standards of stewardship center in him.

The Spirit of Jesus

The first ingredient of the Christian conception of stewardship is the spirit and temper of Jesus. How he bore himself in his earthly life, his total attitude toward every responsibility and contact, sets for the Christian the standard for his own stewardship.

Attitude to task.—An interesting manifestation of the spirit of Jesus is that in which he reveals his attitude toward his task, the temper in which he undertakes his earthly mission. There is visible no consciousness of outward compulsion, no evidence of reluctance, no slightest suggestion of sacrificial martyrdom. No negative pole drives Jesus to his destiny; the positive magnetism of loyal love irresistibly draws him.

Obedience.—His spirit is the spirit of a son's obedience. Like the explosion of a bombshell must the assertion of this twelve-year-old boy have smitten upon the consciences of those who heard him: "Knew ye not that I must be in my Father's house?" In all the wisdom of succeeding centuries there is no going beyond this. And while thus exalting his mission he subordinates his personal prerogatives: "The Son can do nothing of himself." "If I glorify myself, my glory is nothing; it is my Father that glorifieth me." And, crowning all, in a statement whose revelation of divine method is unsurpassed in the pages of Scripture, he declares: "My Father worketh even until now, and I work." Thus does the Master mirror to the world the spirit of the Christian steward.

Service.—The spirit of Jesus is the spirit of service. "I am among you as he that serveth." "The Son of man came not to be ministered unto, but to minister." In that strange scene "before the feast of the passover" (an event which Simon Peter almost resents as an exaggerated form of humility), where the world's great Teacher equips himself with basin and towel to wash the dusty feet of fishermen, we hear again the Master disclosing the spirit of his mission to men. "Know ye," he asks, "what I have done to you? . . . I have given you an example, that ye also should do as I have done to you." Humility, yes, and such as the world had never seen; but the great lesson is this: Mastery is measured by service; greatness first finds itself in helpfulness. The steward of God is the helper of men.

Patience.—This spirit is the spirit of patience. "Thou shalt deny me, but I have prayed for thee, and when thou hast turned again stablish thy brethren," said he to Peter

before the sad denial. "The kingdom of heaven is like unto leaven." "First the blade, then the ear, after that the full corn in the ear." "My Father worketh even until now"—and worketh forevermore! The Christian steward works patiently.

Loyalty.—The spirit of Jesus is the spirit of loyalty. No fair-weather friend was he. "I have called you friends," says this world Genius to a promiscuous group of men. And "having loved his own, . . . he loved them to the uttermost." John, his "beloved disciple," in the agony of the cross he did not forget. "I pray for *them*" was the burden of his petition before the tragic night. That mother, heroine of the world's greatest romance, through whose anguished heart the sword pierced, was the honored legatee in his last will and testament: "Behold thy son! . . . Behold thy mother!" For Lazarus, his friend, he risked the hostility of Jerusalem. Peter, who shared in his pilgrimages, partook of his bread, and in the last great terror repudiated him before the court, he did not cast away but restored to full apostleship. Strangest of all, as poor, luckless Judas sat at the Last Supper, plotting his great Friend's overthrow, that Friend dipped and passed to him the choicest morsel, as if to say: "Judas, I love you still; I love you to the uttermost; it is not too late to offer you the best God's kingdom affords. Reconsider: all shall be forgiven and forgotten." The spirit of the steward is loyalty.

The Vision of Jesus

A Dreamer.—Like all the world's great servants, seers, and saviors Jesus was a Dreamer. Until young men see visions, and old men dream dreams, there can be no awakening to larger life, no birth of great leadership. Had not Jesus been an Idealist he could never have looked beyond the low ranges of Judea's hills or out over the Mediterranean, beyond the temporal bounds of Cæsar's growing empire. The world would have sunk beneath its sorrows, and society, stagnant with sin and despair, would have perished. But Jesus saw visions.

Straying men.—He had a vision of men's hopeless

Library of
Pacific Bible Seminary
1605 East Anaheim Street

aimlessness. As multitudes followed him to the desert, hardly knowing why, and hung upon his words, and eagerly clutched the portions of bread and fish his marvelous hands distributed, and waited in wondering expectation, "he was moved with compassion," "*because* they were as sheep not having a shepherd."

An expanding Kingdom.—He had the vision of an enlarging kingdom and of an expanding church. "Neither for these only do I pray, but for them also that believe on me through their word."

Redeemed humanity.—He saw a redeemed humanity. "I . . . will draw all men unto me." "They shall come from east and west, north and south, and shall sit down in the kingdom of God." John's apocalyptic vision of the "multitude whom no man could number" is only the reflection of what his Master foresaw in the days of his flesh.

Christians only.—Into this vision the Christian steward can enter. This was impossible to the Jew. His conception of Jehovah as the exclusive property of his own people forbade. Isaiah faintly glimpsed it. Other seers dimly felt its reality. But for Jew or pagan, in general, it was unthinkable. Even Peter, after three years with the Master, after the flames of Pentecost, after the first broadening experiences of apostleship, was astounded at its discovery.

Human brotherhood.—But the Christian steward can look abroad. For him there are no bounds of class or condition, of caste or race, of time or distance, of tongue or continent. All are units of that "great multitude" for whose helplessness the Master "was moved with compassion"; all are sons of a common Father, brothers "of one blood," potential "heirs of God and joint heirs with Christ." He can see, too, not only the breadth but the depth of redemption. All nations are included, but also all provinces of the human heart, and all the possibilities of human character. The earth is not alone to be filled with the mustard tree of the gospel, but to be permeated through and through with the leaven of the gospel. The world to be saved is to become a saved world.

Library
PACIFIC BIBLE

Such was the vision of Jesus. And because it was his vision it straightway became his program. Seeing a world's need was equivalent to recognizing his eternal stewardship to serve that need. This, being the vision of the Christian steward, is also his program.

The Motives of Jesus

Every consideration which moved the Master to his ministry of mercy was altruistic. No selfish incitement dims the splendor of his purpose. It was all for others' sake. "Look out, and not in; and lend a hand," sprang from the Peasant of Galilee.

Compassion.—The motive that most deeply touched the people of his day, the one that keeps his memory green in a troubled world, was his compassion. He was full of pity; sensitive with sympathy for the vague soul hunger and the physical suffering all about him. The miracles that drew the curious multitudes had, no doubt, their evidential value; but their strange variation from other miracles of legend or Scripture is the fact that they are performed for the relief of suffering. Even the prospective hunger of a multitude touched the heart of this "man of good will" and moved him to the great social miracle of the gospel story, while the hope-deferred shepherdlessness of wandering humanity wrung from his soul the anguished confession: "I have compassion on the multitude." Pity for the blind eyes, the deaf ears, the paralyzed limbs, the epileptic nerves, the leprosy-polluted bodies, the fevered children, the widowed mothers, the bereaved sisters, the sin-racked consciences, kept him running on errands of mercy as long as he lived.

Love.—Behind this motive of compassion was the deeper motive of love. As no other man had ever been able to do, he saw the actual and potential worth in men and loved them for what they were. A young man so morally feeble that, facing the greatest opportunity ever offered a human being, he yet could make "the great refusal," Jesus "loved." How much more, those who reciprocated his affection and gave up all for him! To such he declared: "As the Father hath loved me, so have I loved

you." The depth of this love he demonstrated when he laid down "his life for his friends." This all-mastering love he traces back to the very purpose of his incarnation: "For God so loved the world, that he gave his only begotten Son." If we couple with this his own astounding assertion "He that hath seen me hath seen the Father," we face the infinite and ever-enduring motive of the universe—the love of God for all that is. In this impelling love the disciple of Jesus may share. The Christian steward who does not share it is not a steward; he is a servant. The great undershepherds of the race have shared it. The missionary enterprises and the reform movements of the ages have been born of compassion for men.

Concrete cases.—David Livingstone, from the hour when his youthful imagination beheld Robert Moffatt's "smoke from a thousand villages whose inhabitants had never heard of Jesus" to that somber twilight in his premature old age when, fever-consumed and death-smitten, he staggered into Chitambo's village in Ilala, there to breathe out his dying prayer for Africa, is an illustration not to be forgotten of that goodly fellowship whose sacrifices of love have joined with the mightiness of God to "heal the open sore of the world." Francis Xavier, on his face before God, crying: *"Amplius, Amplius!"* (More, Lord, more); "only save thy pagan children"; George Whitefield's "Lord, give me souls or take my soul"; Moses, facing Jehovah at Sinai and demanding: "Save Israel or blot me out"; Paul, declaring: "I could wish myself accursed from Christ for my kinsmen"; Melville B. Cox, with boyish abandon but apostolic fervor, exclaiming: "Let a thousand fall before Africa be given up!" Henry Martyn, "lying in tears all night in prayer for India," tell us how, in multiplied instances, God's faithful stewards have held their lives "not dear unto themselves," that they might "fill up that which is lacking of the afflictions of Christ." And time would fail us to recall the yearning of Wilberforce and of Lincoln for the bondmen of their day, of Shaftesbury for the child toilers of England, of Pitkin for the savage Boxers who murdered him, of Bashford for the millions of China, of

Carey and Judson and Thoburn and Fisher for the sorrowing masses of India. Suffice it to remember that, in tune with the measureless love of Jesus for men, they offered the stewardship of time and talents and energies, that they might render to men the highest good.

The Choices of Jesus

Decision vital.—The thing that matters is a man's choice. It is not one's spirit, nor his motive, that determines the outcome; not what the good man wishes, or the young Christian prefers, that counts. It is what he chooses. Jacob, with magnifient resolutions, still staggered along after the self life. Reuben, great, generous, big-hearted brother, but "unstable as water," was a failure. Judas, who loved the Master and gave up much for him, loved silver better and became the archtraitor. But Moses drove the nail of resolution to the head and clinched it; he crossed the bridge and burned it; by faith he refused a future empire, "choosing rather to share ill treatment . . . than to enjoy the pleasures of sin."

Jesus tested.—Jesus' career is a record of choices. On the mount of temptation he decides between pressing temporary advantage and eternal principles of right. In Gethsemane the conflict between normal human impulses and the ever-righteous will of God tests his character to the uttermost. Even on the cross he must choose between saving others and saving himself. All through his life we measure the steadfastness of his character by the choices he makes.

Self-effacement.—From first to last he chose the submergence of self—not with indolent abjectness nor cowardly self-depreciation but with magnificent deliberateness. It was the submergence of self for the sake of the emergence of man. His own will was a real will. The Man who trod seas and faced mobs and drove out devils could not have existed without one. But above his own he chose the will of God. "I came to do the will of my Father, and to finish his work." He chose, at whatever cost, his task of redemption. It was not easy, not human nature. It cut squarely across every normal ambition. Yet, as the

hour of the cross drew nearer, "he steadfastly set his face" toward it. Of the life that he was soon to offer he declared: "No one taketh it away from me; but I lay it down of myself. I have authority to lay it down, and I have authority to take it again."

The disciple must choose.—The Christian steward who would follow in the steps of his Master must set his face deliberately and unwaveringly against everything that interferes with the will of God and choose with equal steadfastness everything that advances the plan of God. He is here not to demand his rights but to discharge his stewardship. In all lands and ages, in all great human conflicts and among all religions, the men who have walked as gods, who have shaped the future of the race, who have contributed to the triumph of the truth, have been the men who had the strength to choose the path God's finger pointed. Contrast Buddha's "great renunciation" with the rich young ruler's "great refusal"; Peter with Judas; Abraham with Lot; Stephen with Ananias; Moses with Pharaoh; Paul with Agrippa; Washington with Arnold; Livingstone with Byron—a thousand others who "by faith have wrought righteousness," or, failing in noble choosing, have "made shipwreck of faith." The ultimate worth of our Christian stewardship hinges upon the wisdom and steadfastness of our choices.

The Lordship of Jesus

In the last analysis our Christian stewardship rests back upon the authority of Jesus. We are not following our own inventions nor running after "cunningly devised fables." We are not giving of our time and talents because we have an overflowing abundance that we do not need for ourselves, nor giving of our money from any fatuous hope of gain or superstitious fear of loss; we are obedient stewards of God because Jesus wishes it, because he has bidden us fulfill his plans, dedicate our talents and our time, contribute of our substance—and he is our Lord; there is no alternative.

Jesus' authority.—He has a right to assert his will over our lives. In his earthly ministry, while humble, obedi-

ent, loyal, patient, self-denying, Jesus never for a moment lost consciousness of his Lordship. Nor did he ever allow his disciples to forget it. Times have changed, customs are different, men better understand men and nature; but Jesus is still Lord, and his will for us is subject to no appeal or demur. With what calm assuredness this man of peace and gentleness assumes his astounding prerogatives!—"Thy sins are forgiven thee," "Lazarus, come forth," "The Son of man is lord even of the sabbath," "I could ask the Father, and he would send me more than twelve legions of angels," "I will raise him up at the last day," "I am the resurrection and the life," "I am the light of the world," "I and my Father are one."

Our stewardship basis.—Primarily the Christian's stewardship is based no longer on God's creative power and providence, however real and urgent; nor on Old Testament law, however just and permanent; but, *since he is a Christian,* on the Lordship of Jesus, on the wish and program, on the character and love and authority, of Jesus, the Lord and Giver of life. Let him who would be a loyal steward of this gracious Master remember that word spoken in blind maternal devotion by the virgin mother at the wedding feast: "Whatsoever he saith unto you, do it."

For Study and Discussion

1. What are some of the chief motives in human achievement.
2. What was the ruling motive of Alexander the Great? of Napoleon? of Washington? of Lincoln? of Woodrow Wilson?
3. Give a brief sketch of the life of Livingstone; of James M. Thoburn.
4. Illustrate the difference between preferences and choice.
5. How does the history of Jesus affect our conception of stewardship?
6. Contrast the spirit of Moses with the spirit of Jesus.
7. Contrast the vision of former Kaiser Wilhelm with the vision of Jesus.

For Reference and Study

Heb. 10. 5.
A body didst thou prepare for me.

Rom. 12. 1.
I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, *which is* your spiritual service.

1 Cor. 3. 16, 17.
Know ye not that ye are a temple of God, and *that* the Spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, and such are ye.

1 Cor. 6. 19, 20.
Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body.

Psa. 8. 3-9.
When I consider thy heavens, the work of thy fingers,
The moon and the stars, which thou hast ordained;
What is man, that thou art mindful of him?
And the son of man, that thou visitest him?
For thou hast made him but little lower than God,
And crownest him with glory and honor.
Thou makest him to have dominion over the works of thy hands;
Thou hast put all things under his feet:
All sheep and oxen,
Yea, and the beasts of the field,
The birds of the heavens, and the fish of the sea,
Whatsoever passeth through the paths of the seas.
O Jehovah, our Lord,
How excellent is thy name in all the earth!

CHAPTER III

THE PHYSICAL LIFE

Our Bodies a Trust

Asset or liability?—In a former age the body was regarded as an unfortunate and troublesome encumbrance to the soul. It was looked upon as a necessary evil of this earthly life and as a moral weight whose nature was constantly to submerge and destroy the spirit. Good men struggled against it, and the better the man the more fiercely he fought. The body must be "kept under," in its rightful place of humility, by lashings and fastings of various kinds and degrees. Only when the body should be completely subdued would the soul be safe for immortality. To-day we have learned to think of the body—as the Scriptures had always intended—as one of God's most priceless gifts. A thoughtful reading of the Old Testament compels a growing reverence for the physical life; and the New Testament affirms that our bodies are temples of God, and that the Spirit of God dwelleth in us, solemnly warning us that "if any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy."

The soul's medium.—The disclosures of modern science fully confirm this high estimate of the body. The body is the organ of human activities. The mind has no means of communication with the world in which we live except through the body. Without the eye there is no light, no vision, no beauty; without the ear the world of harmony would be silent; without these senses, or those of touch, taste, or smell, the presence of any object would be absolutely unknown. Helen Keller, without sight or hearing, has made the acquaintance of the world in which she lives and achieved a remarkable degree of culture, but only after late and long and painful discipline through the

sense of touch. But what could even she have accomplished had not the eyes and ears of many solicitous friends been available for her use? *The body is the soul's only medium of contact with the material world. It is one of God's most priceless gifts.*

Invested capital.—We must regard our own bodies, then, as a sacred stewardship with which God has intrusted us. They are a part of the capital he has placed in our hands for investment. He expects us to make the most of them, to protect, preserve, develop, and use them, producing returns on this capital for the benefit of ourselves, our fellow men, and our divine Master. Our bodies are not our own, to use as we please; to pamper, indulge, mistreat, neglect, overwork, destroy; they belong to God, as a part of his creation, and are held by us in trust for his wise purposes. Incidentally, as an encouragement to us to use them faithfully, we soon learn that the better we use our bodies the greater benefits we ourselves receive. Indeed, it seems to be true of all the capital that God intrusts to men that the steward receives by far the largest share of the dividend.

Mind Conditioned by Body

Interaction.—Not only is physical achievement dependent on the body, but even the mental processes, as well as the moral characters and the spiritual experiences of men, are measurably conditioned by it. The shape of the skull seems to determine, at least to some extent, the mental powers and the moral capacities of the man. Abnormal pressure upon the brain and sometimes upon other vital organs of the body, through some such accident as a blow upon the head, a fall, a bullet wound, a tumor, may induce intellectual inertia, melancholia, insanity—some form or degree of mental derangement; and a simple surgical operation frequently restores to perfect soundness what seemed to be a hopelessly disordered mind.

Interdependence.—Sweet-tempered children, rendered morose and disagreeable by accident or disease, have been restored to cheerful good nature by the removal of the irritating cause. Positively misanthropic and criminal

tendencies have been suddenly produced and as marvelously cured by the infliction and the relief, in turn, of some physical injury to the nervous mechanism of the body. Men skilled in character analysis can guess, with a fair degree of accuracy, the probable type of mental irregularity, fanaticism, moral delinquency, or spiritual vagary characteristic of certain individuals by a careful observation of facial expression and skull formation. Even hands and feet have been compelled to yield the secrets of character. If the interaction between physical life and mental and moral character is so intimate, how profoundly important is our full recognition of the stewardship involved, and of our consequent responsibility!

Helps and Handicaps

Early influence.—The advantage of physical health and bodily vigor in the achievement of success in life can hardly be overestimated. Through school days and vocational preparation on into the high pressure of full industrial, professional, or business activity, the value of health and the handicap of disease are constant and insistent factors. "I never had a chance to secure an education," said a keen-minded farmer, "for all through my childhood and youth I was able to endure, on account of feeble health, only a few days of schooling at a time." "I have never been able to carry out my plans or accomplish the half of what I longed to do," exclaimed a faithful minister in a moment of impatience, "because this poor, miserable, sickly body of mine wouldn't let me!" "If I only had now the physical energies I blindly squandered in my dissolute youth," declared a superbly successful business man, "I could count on ten more years of achievement and could put the world at my feet; but now I must be content with only half a career." The handicap of missing or wasted vitality is beyond estimate.

Health values.—Contrast with these cases the powerful athletic equipment of Saul the Israelite, "the son of a mighty man of valor," who, "from his shoulders and upward, was higher than any of the people." No wonder he was able in person to lead the hosts of Israel to war,

through forty years of strenuous conflict, with the savage tribes that beset them round about. The same inexhaustible stored-up energies are traceable in the career of his more illustrious successor, David, the ruddy shepherd boy, harpist, poet, songster, soldier, organizer, general, monarch, and kingdom builder.

Physical equipment.—And who can think of Washington, enduring the strain and the toil which fell to his lot, from the days of his perilous journey to Fort Pitt, through the French and Indian War, the harassing, crushing eight years of the Revolution, the long period of national uncertainty and chaos, and the two long, anxious terms as President of an unproved republic, without calling to mind the superb physical equipment with which Providence had endowed him? Even more conspicuous, perhaps, in its special preparation for a superhuman task, was the tall, rugged, wiry, wilderness-disciplined body of Abraham Lincoln. The direction of the currents of human history can less easily be traced to any "fifteen decisive battles of the world" than to the powerful bodies of such men as Gladstone, Cromwell, "Oom Paul" Kruger, Benjamin Franklin, Bishop Newman, and a host of other victors.

Health for Kingdom Service

Fitness to endure.—Many of the greatest triumphs wrought in the service of Christ would doubtless have been impossible but for enormous and long-sustained physical exertion on the part of the leaders of the church at important and crisal periods in her history. Saint Paul is the acknowledged founder of Western Christianity, the only organized Christianity of which we have any detailed knowledge, the only form that has historically amounted to anything in the world, the type that has determined our own faith and that of all the great communions of the modern world. Aside from the four Gospels, the Acts of the Apostles in which Paul was the chief actor, and the Epistles which flowed from his pen, the New Testament would hardly be worth the printing. But suppose Saint Paul had been intercepted by disease or had succumbed to constitutional feebleness in the midst of his

career: who would have faced and conquered the cruel, subtle, stupid, putrid paganism of his age, implanting in its place those great churches of Christ which later were to dominate the religious life of Western Asia and of Europe? Read, in 2 Cor. 11. 23-28, the catalogue of trials he endured as a clue to the enormous powers of endurance and achievement he possessed.

Influence on history.—The immeasurable consequences of the Protestant Reformation can hardly be appraised without taking into account the iron constitution, unconquerable physique, and martial temper of its illustrious leader, Martin Luther, who, undaunted by the difficulties of his pioneer task, and beset on every side by ravening foes, translated the entire Scriptures into his native tongue, practically creating the German language, fearlessly faced bishops, cardinals, popes, princes, kings, and emperors, and was not hesitant to hurl his challenge at the devil himself. His literary labors equal those of the most prolific writers. He preached almost daily, composed hymns, and conducted an enormous correspondence, with men of rank and learning, in both Latin and German. Even when aged, worn, and half blind he kept on with his toil as long as strength remained. All this Kingdom achievement was made possible through the agency of a stalwart body held in steadfast stewardship to Christ.

Tested in World Evangelization

Terrific strain.—The same principle is illustrated in the lives of the world's great missionary leaders. In 1542 Francis Xavier, a Jesuit missionary, arrived in India. Within ten years he had finished his earthly career just on the threshold of China, whose millions of souls he coveted for the cross. He had preached Christ in well-nigh a score of Eastern kingdoms, including Japan and possibly the Philippine Islands; had built hospitals, churches, and convents; had nursed the sick, rung his gospel bell from street to street, trained his converts, and suffered repeated persecution; had traversed many seas and won from raw heathenism thousands of converts. To his Roman Catholic friends he is the greatest apostle since

Saint Paul. What but the stewardship of a willing body could have made possible such achievement?

To the uttermost.—The merest mention need be made of David Livingstone, whose record is already a part of the uncanonized scriptures of the modern church. His tough, wiry Scotch body, dedicated in childhood to honest toil and in youth to the rigors of Kingdom service, carried him to and through the jungles and swamps and rivers and perils of Africa until he had opened the world's darkest continent to civilization, commerce, and Christianity, and laid his aged, racked, crippled, and fevered bones to rest in Chitambo's rude village in Ilala. This is another consecrated body, held in stewardship trust for Christ, numbered among those sacred "earthen vessels" made incandescent by his Spirit.

The common debt of all Protestantism to such heroic devotion may be illustrated from Methodist history. The small but steel-like frame of John Wesley, active every moment of the day from early morning until the close of evening service, studying, preaching, translating, writing, publishing, holding conferences, composing hymns, building churches, traveling, summer and winter, in rumbling stage coaches, from thirty to fifty miles a day, untiring through fourscore years of toil, tells us of the worth to God's kingdom of powers dedicated to his service. So, also, Francis Asbury, first active bishop of American Methodism, who through forty-four years of ceaseless toil, first as missionary superintendent and then as bishop, traveled annually on horseback, his great episcopal circuit extending from the Androscoggin to the Gulf of Mexico and from the Atlantic to the Mississippi. And so, also, the giant evangelist William Taylor, "forty-niner," California street preacher, evangelist to Canada, Australia, Asia, Africa, and South America; preacher of the gospel in every English-speaking country in the world; founder of extensive missions in India, Africa, and Mexico; bishop of Africa and missioner to the whole world.

The Stewardship of Broken Bodies

In his strength.—Lest some faithful disciple of Jesus

shrink from the consecration of his physical powers in stewardship to God because of bodily weakness, let us hasten to remind ourselves that, though the handicaps of ill health are great, some of the finest achievements the world has known have been wrought in despite of ill health.

Treasure in earthen vessels.—Paul's "thorn in the flesh," whatever loathsome or painful disease it may have been; Livingstone's crushed arm, enfeebled through life from the lion's bite; Roosevelt's frail and asthmatic youth; Milton's sightless eyes; Martyn's disease-racked frame; Cox's stricken body; Charles Lamb's inherited insanity, with the burden of his poverty, of his aged and imbecile father, and of his beloved but crazy sister; Fanny Crosby's blindness; Cardinal Gibbons' feeble frame; James M. Buckley's protracted fight with tuberculosis; and Roger W. Babson's climb from the invalid's chair, where he had been given up for "as good as dead," to the eminent position of master statistician—these and countless others witness to us of what one can be in the face of great obstacles. Who shall say that he who has triumphed in some good cause, in spite of handicaps that discourage and disarm most men, is not worthy of more especial honor, and that his faithful stewardship is doubly sweet to the Master?

Charged With Our Own Destiny

Cooperation.—It is manifest that we are accountable to God for the care and the use of our bodies. He has promised to honor them by making them "temples of the Holy Spirit." He condescends to use them in achieving his plans on earth of "good will toward men" and in spreading abroad his Kingdom. If he honors them, we should honor them; if he protects and nurtures them, we can do no less. Our duty to conserve and develop and discipline the body is beyond question.

Character insurance.—Our stewardship of the body involves everything pertaining to its growth—food, sleep, exercise, recreation, hours of labor and study. It involves our habits and companionships. The influence of

those who depress our moral standards and drag us down from our more lofty ideals must be subdued or eliminated. Base, sensual thoughts, words, and images; unkind and selfish deeds; untruth in word, look, or action—all these tend rapidly to disintegrate the moral character and thus to weaken and disqualify the body for service. Habits of temperance and chastity, of self-control, calmness, and spiritual poise, add courage and confidence to our minds and health and vigor to our bodies. So careful ought we to be to maintain the welfare of this body that when at last we lay it down, ripe and sound in old age, we may be able to say: "Father, I have used it well; I have added something for every talent intrusted to me."

Social dividends.—This stewardship of our bodies we owe to God not alone for his own glory but for the higher service we may render, through them, to his children, our fellow men. For we are not accountable to God alone; we are accountable to human society. "None of us liveth to himself, and no man dieth to himself." We are "members one of another." Our obligations to the past and the present are beyond compute. The civilization of today we inherit from the past. All the learning, art, literature, poetry, and song; all the skill, invention, and material achievement; all the treasure of wealth, architecture, and government, are contributions of our ancestors and contemporaries, and we are indebted to them beyond all ability to pay. We owe it both to the past and to the present to discharge these obligations to the fullest possible extent.

Stewards to posterity.—It is plain that by noble living we can in some measure fulfill our duty to the present; but how shall we discharge our indebtedness to the past? Only by passing on our helpfulness to the future. Every human soul is under obligation to attempt to render to future generations a full equivalent for all he has received from the generations of the past. Our debt to posterity means that we must consider, plan, and provide for posterity, that we must bequeath to our children and to our children's children healthy bodies, healthy minds, healthy ideals, healthy impulses, healthy characters. And

the more mental, moral, and spiritual self-control, the more temperance, the more chastity, the more lofty idealism, the more unselfish service, the more holiness of life we can compress into the brief period of our earthly stewardship, the more fully shall we discharge this debt to those who follow us and to the God whose stewards we are.

For Study and Discussion

1. In what way does the condition of the body affect character? Does character react on the body? Illustrate.
2. Briefly sketch the result on history if Moses had died forty years younger; Wesley; Livingstone.
3. Give a good example in modern life of some worthy achievement in spite of ill health.
4. Describe temperance in its broader aspects.

For Reference and Study

Rom. 12. 2.
Be ye transformed by the renewing of your mind.

Phil. 2. 5.
Have this mind in you which was also in Christ Jesus.

2 Cor. 10. 5.
Bringing every thought into captivity to the obedience of Christ.

1 Cor. 4. 7.
For who maketh thee to differ? and what hast thou that thou didst not receive? But if thou didst receive it, why dost thou glory as if thou hadst not received it?

Matt. 25. 15-29.
And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey. Straightway he that received the five talents went and traded with them, and made other five talents. In like manner he also that *received* the two gained other two. But he that received the one went away and digged in the earth, and hid his lord's money. Now after a long time the lord of those servants cometh, and maketh a reckoning with them. And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord. And he also that *received* the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord. And he also that had *received* the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter; and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own. But his lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest. Take ye away therefore the talent from him, and give it unto him that hath the ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not, even that which he hath shall be taken away.

CHAPTER IV

THE MENTAL LIFE

Where Man Is Supreme

Human superiority.—The characteristic that distinguishes the human being from other animals is the mind. The elephant is larger, the horse stronger, the bird swifter, the monkey more agile, the tortoise longer-lived. In all but mental equipment man is surpassed by scores of other creatures; but mind has placed him so far above them all that he thinks of them only in terms of personal convenience. They are of interest to him only as they interfere with his more ambitious plans or contribute to his welfare.

Nature's masterpiece.—The objects of inanimate nature are even more helpless under his hand. Faced with his inventive genius, the seas, rivers, mountains, deserts, winds, lightning, tamely yield obedience to his will. The product of field and vineyard, of orchard and garden, the trees of the forest and the dense vegetation of the tropics, are alike of value only as they contribute to his comfort. In the wide world man is supreme. And this supremacy is entirely of the mind. As the late Professor John Fiske has pointed out, man is, by reason of this mental superiority, as far above any other form of animal life as the very highest form is above the smallest amœba floating in the warm salt sea.

The Mind a Trust

Strict accountability.—One of the most sacred items of stewardship with which we are intrusted is the mind. For the use of this mind in the wisest possible service to self and to fellow men we are solemnly accountable to God. It is important, therefore, for us to consider by what means we may best protect, most fully develop, and most wisely direct this mind, that this high stewardship may be faithfully discharged.

The mental spectrum.—Earlier students of mental phenomena were accustomed to speak of the mind under the forms of intellect, sensibility, and will. More mature reflection discloses the practical difficulty of separating the mind into component parts, as the spectrum displays the primary colors of the rainbow, yet this somewhat artificial division of an indivisible unit may assist us better to visualize the nature and possibilities of this our most important possession. "Thou shalt love the Lord thy God with all thy . . . mind." This is our stewardship. How shall we proceed to fulfill it?

Mental Expansion

Growth continuous.—The normal, healthy mind should be a growing mind. It is as natural for the mind as for the body to grow. The body, however, reaches its full size early in life, while the mind is of such a nature that it keeps on growing and, if healthy, should continue to grow as long as we live. We should therefore give thought to how we may assist our minds to grow and to keep on growing.

Food for the mind.—The mind cannot grow without food, and the food of the mind is thought. The books, papers, and magazines we read, the lessons we learn, the stories we hear, the conversations to which we listen, the sermons and lectures and concerts, the pictures and landscapes and statues and architecture, the fields and forests and playgrounds and gymnasiums—everything, in fact, which enters with new and stimulating experience into our lives is food for the mind.

Exercise.—Equally important is mental exercise. The very act of assimilating thought affords a kind of mental exercise, though barely equivalent to the bodily exercise which a man takes when he chews and digests his meals. Something more taxing is needed, and not a few intellects are dwarfed by a pleasurable feeding without intellectual exertion. One may read an interesting book or listen to an eloquent sermon without mental growth. The book must be questioned, catechized, analyzed; the sermon must be considered, dwelt upon, practiced. The mind must not

only listen but ask why. Problems must be attacked and solved. Duties must not only be admired but striven for and attained. Lessons must not only be studied but mastered. Paintings should not merely thrill but beget new purposes. Magazines are a waste if they only entertain; they must heap fuel upon the fires of achievement. And this mental exercise must be so earnest and unremitting that, like the soldier's drill, it becomes far more than exercise; it must become settled discipline.

Safeguarding.—The mind must be protected. It must have not only food and exercise; it must be guarded against poisonous, debilitating, and disintegrating forces. Books that waste the hours without conveying thought, that teach untruth, that subtly suggest unworthy ideals; songs, stories, pictures, poems, plays, pleasures, companionships that weaken the will or stimulate impure and unhealthful emotions; conversation or literature that occupies the mind with dilutions of commonplace thought or cheap wit—all these are to the mind what nonnutritious, unwholesome, and disease-infected food is to the body.

Sound or unsound.—The healthy, well-stocked, thoroughly disciplined mind is now ready for service and is a potential source of unmeasured blessing to society. Its possibilities of moral and spiritual helpfulness are great. The undisciplined mind, on the other hand, is constantly inclined to run off into bootless excursions and harmful paths, to accept the counterfeit for the real, the poisonous for the wholesome. Worse still, it is the nature of the undisciplined mind to stagnate, dwarf, shrivel, to revert to the animal plane. It is a savage without the tools of civilization, a horse untamed to useful service, a desert plant unsafe for food, a garden overgrown with weeds.

Our stewardship now becomes more clear: we owe to our own minds, to our fellow men, and to our Maker such attention to our mental welfare as will assure ample nourishment, exercise, and security.

Intellectual Possibilities

It is a worthy and dignified stewardship that we offer to God when we offer him the service of our thinking

powers. We put at his disposal, for his kingdom's welfare, that power which has built up the thought life of civilization, transformed a world wilderness into farms and cities, tamed and organized and revolutionized society, and stocked the world with such philosophies, inventions, and discoveries as have provided unnumbered luxuries for men of every land. This well-developed, thoroughly disciplined intellect of man, guided by the Spirit of God and concentrated upon the problems of his Kingdom, is a power so resistless that in time it promises to make the world wilderness rejoice and blossom as the rose and to hasten the hour when "every knee [shall] bow, . . . and . . . every tongue . . . confess that Jesus Christ is Lord, to the glory of God the Father."

The Ministry of Emotion

Noble impulses.—Equally inspiring are the possibilities of service through our emotional nature. All the wealth of all the patriotism of the past and of all the chivalry of noble men; all the romance of the centuries, with all the unmeasured treasure of domestic, parental, and filial love; all the music and poetry, rhythm and oratory, painting, sculpture, architecture, and personal adornment; all are only a faint suggestion of the possibilities of a future in which the emotional life of all Christians shall be offered in stewardship to God.

Lofty achievement.—Think of the opportunity for reverent service which trained emotion offers. Tourists range the continents to catch glimpses of messages left on stone and canvas by Michelangelo and Raphael, bowing in holy reverence at sight of "The Last Judgment," "The Crucifixion," and the "Sistine Madonna." Mozart, Beethoven, and Caruso will not cease to lift the hearts and purposes of men heavenward as long as the generations endure. London is the world's capital not alone because of its hugeness and its finance but because Sir Christopher Wren lived there and wrought. The English-speaking world has just celebrated the two-hundredth anniversary of this great man's death. Scarcely were the ashes cold from the great London fire of 1666 when Sir Christopher

Library of
PACIFIC BIBLE SEMINARY

hastened to the king with new plans for the rebuilding of Saint Paul's Cathedral. To-day he is known not only as the architect of that world famous temple but as the designer and builder of sixty-two of England's most beautiful and enduring structures—churches, hospitals, colleges, observatories, theaters, government buildings, royal palaces. In responding to the impulse of the sublime he at the same time gave England her capital and lifted the hearts of generations skyward.

The Unconquerable Will

An irresistible force.—If the stewardship of emotion is a sublime opportunity, that of the will is a still greater. The will is the master implement of human achievement. Its possibilities are unmeasured. The youthful Alexander, fired with ambitious purpose, marches out into unknown lands, conquers and assimilates whole nations, and refuses to stay his progress only when there are no worlds to conquer. Julius Cæsar, in the hour of his great decision, crosses the Rubicon to become the master of the civilized world. Columbus upon an unknown sea, facing untried terrors, quelling the perilous uprising of mutinous sailors, pushes his hazardous way to the discovery of a new world. Napoleon, surrounded by swarming armies of enraged and vengeful foes, driven back to contend with inaccessible mountain barriers, cries out, "There shall be no Alps!" and plunges on to lay Europe at his feet. The "will to win," though an invisible and intangible force, having no existence but in the mind of him who possesses it, is the greatest motive power in human civilization.

Possibilities.—Consider what may be accomplished by a disciplined will in the realms of discovery and invention. Recall the contributions to human welfare of Washington, Lincoln, Roosevelt, Edison, Marconi, Whitney, Howe, Ford, Burbank. Then picture what may be wrought, in days to come, by men and women with wills trained to the service of men and consecrated to the permanent extension of the kingdom of God in every corner of the world.

Unconquerable.—The will is a talent susceptible of

great expansion. It can be developed until it becomes, within the limits of reason, positively irresistible. The man who wills, *can.* There is no obstacle in the way of life preparation, of self-conquest, of endurance, of problem solution, of ultimate achievement, which he cannot overcome. The world lies an obedient slave at the feet of the man who wills.

Perils.—Yet the will is equally susceptible to neglect and often becomes feeble, shrunken, flabby, diseased, and impotent. Neglect to use, develop, and strengthen the will soon leaves it paralyzed and atrophied. The world is full of men and women, young and old, who make no program for their lives, no plan for present and future activities, but merely drift with the tide, doing what is easy, accepting the thing that first comes to hand, "obeying that impulse," tossed or tricked hither and thither by the kicks or seductions of those who do have wills and use them. In our language is a humble and inelegant word, which we use in describing people of a certain sort—the word "shilly-shally." Its etymology is most illuminating. It comes from a study of those persons who are always wavering and never able to come to a decision but are obliged to appeal to others to make up their minds for them. It is a mocking imitation of the helpless question "Shall I? Shall I?"

> "Our wills are ours, we know not how;
> Our wills are ours to make them thine."

The Mind's Love for God

A ripened emotion.—With well-trained intellect, will, and sensibility one's love for men and for God is capable of vast increase; and as the mind develops, this love develops correspondingly. The young Christian may indeed "love God with all his heart," but the mature Christian should love God with a breadth and depth impossible to the new convert, because his heart has so expanded that its capacity to love has been infinitely increased. The love of the young disciple is a love of the emotions. He is filled with a sense of gratitude, of dependence, of wonder.

But if his spiritual growth is normal, he comes at length to the place where he realizes the meaning of the commandment "Thou shalt love the Lord thy God with all thy *mind.*" Such a love places at God's disposal all one's intellectual powers, all his gifts of sensibility, all the energies of his will.

A regal affection.—Think of the mental machinery with which Saint Paul was equipped to love Jesus! With a highly trained intellect, a wide experience in study and travel, a deeply religious nature, a philosophic mind and boundless energies, compare his possibilities of love and service with those of the common, undeveloped man. Think how the prayerful Sir Isaac Newton, with profound insight into the secrets of the universe, must have loved God; and the devout Michael Faraday, master of the mysteries of chemistry; and Thomas Carlyle, with his Alpine intellect, as he wove into philosophic wisdom for us the story of his conversion; and Alfred Tennyson, whose long and radiant life was spent in weaving garlands of praise about the brow of Christ, in his *Idylls of the King* and *In Memoriam;* and Robert Browning, whose regal mind reveled in profound discourse upon the hidden mysteries of God; and Augustine, seer and saint; and Kant, the world's philosopher; and Brooks, the evangelist of the intellect; and Drummond, the reverent prophet of truth in nature; and Pasteur, apostle of biochemical science, whose life purpose is well expressed in a letter to his father: "God grant that by my persevering labors I may bring a little stone to the frail and ill-assured edifice of our knowledge of these deep mysteries of life and death, where all our intellects have so lamentably failed."

Investment of Talent

Rich dividends.—Many of God's children, endowed with special gifts of mind and heart, have dedicated these gifts for the exclusive service of the Kingdom with exceptional results in blessing to men: Ira D. Sankey, whose rare endownment was that of sacred melody, will serve as an example; and Frances Ridley Havergal, with her pen dipped in the liquid gold of a glowing experience, and

Library of
Pacific Bible Seminary
4835 East Anaheim Street
California

the maxim of whose life seems to have been summed up in the message of her song:

> "Take my voice, and let me sing
> Ever, only, for my King";

and Fanny Crosby, the currents of whose talent for the production of popular song were turned entirely into the channels of religious expression, to the ultimate enrichment of all the hymnals of her generation; and Frances Willard, the only woman commemorated in the statuary of our national capitol, whose genius for leadership was unreservedly laid upon the altar for the whole world's redemption from the curse of alcohol. This ideal of the dedication of one's special talent to the exclusive service of religious expression may not be expected of all disciples, but these examples provide for us some intimation of what the finer talents of God's best endowed sons and daughters will accomplish for the world when all are held in reverent stewardship for his kingdom. If many more superior talents were thus exclusively dedicated, there is no doubt that the interests of the Kingdom would be enormously advanced.

Salvage enormous.—For any who have neglected these lofty privileges of talent consecration a word of encouragement may be given. Many a life of high promise is shipwrecked early in its course, and still others midway of the voyage, from a dawning consciousness that life's best talents have been slighted, and from the fear that all hope of high usefulness is lost. These may wisely recall the well-known legend of ancient Rome. In this story the Cumæan sibyl appeared to King Tarquin the Proud and offered him, at a great price, nine volumes of the mysterious Sibylline books. The king refused them, and the sibyl promptly burned three books, offering the remaining six at the same price. These were also refused. The sibyl burned three more volumes, and again offered the remaining three at the same price. The king hastily purchased the remaining three, and these became the great future source of Rome's guidance in affairs of state. To many lives there yet remain imperial opportunities on

condition of a speedy dedication of purpose and talent to the service of God and humanity.

The Empire of Personality

Monarch and realm.—The mind may thus be viewed as a vast empire, intrusted to us of God to subdue, organize, develop, and administer through life. We are the monarch; our mind is our dominion. But, though ruler, we are not the owner; we are only the steward. As the earthly emperor must some day relax his grip upon his empire and turn it back to the sovereign people who intrusted him with its governance, or hand it on to his successor, so we shall some day be called upon to yield up to the divine Owner this empire of personality with which he has so long intrusted us. We may hand back at last this empire despoiled, depleted, barren; or we may return it to him a great dominion, like Solomon's ancient kingdom, so vast, rich, splendid, powerful, dominant, that the half cannot be told.

For Study and Discussion

1. Give some illustrations of man's superiority.
2. What books have most improved your mind?
3. What are the mental gain and loss of movies? of stories?
4. What are the relative advantages and disadvantages of college? of self-education?
5. What definite achievement do you think you could make in life if you should set your will to it?
6. What talent could you dedicate to Kingdom service with greatest hope of success?
7. Make a mental list of persons you know who have wasted their mental opportunities.

For Reference and Study

Rom. 1. 14.

I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish.

Rom. 12. 10-21.

In love of the brethren be tenderly affectioned one to another; in honor preferring one another; in diligence not slothful; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing steadfastly in prayer; communicating to the necessities of the saints; given to hospitality. Bless them that persecute you; bless, and curse not. Rejoice with them that rejoice; weep with them that weep. Be of the same mind one toward another. Set not your mind on high things, but condescend to things that are lowly. Be not wise in your own conceits. Render to no man evil for evil. Take thought for things honorable in the sight of all men. If it be possible, as much as in you lieth, be at peace with all men. Avenge not yourselves, beloved, but give place unto the wrath *of God:* for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord. But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good.

Luke 10. 29-37.

But he, desiring to justify himself, said unto Jesus, And who is my neighbor? Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead. And by chance a certain priest was going down that way; and when he saw him, he passed by on the other side. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, and came to him, and bound up his wounds, pouring on *them* oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow he took out two shillings, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers? And he said, He that showed mercy on him. And Jesus said unto him, Go, and do thou likewise.

CHAPTER V

SOCIAL RELATIONS

High Origin of Social Instincts

From above.—The divine plan of life provides for man a social nature: "Be fruitful, and multiply." "It is not good that the man should be alone." "God setteth the solitary in families." "There is a friend that sticketh closer than a brother." "I have called you friends." What a romance of domestic, fraternal, filial, patriotic, and divine devotion is the Bible!

Universal.—The tendency for human beings to herd is inborn. The child longs for companionship, and the aged never outgrow the appetite. The presence of another life is sweet, even though, like the gloomy Carlyle and the taciturn Tennyson, men sit together for the whole long evening silent before the fireplace. "Folks are better than stumps," explained the poverty-stricken woman who refused to remain transplanted from the city's slum to the promising opportunity of the newly cleared farm. Even the lower animals flock together in a friendly community life—the lambs, the bees, the birds, the cattle. All day long the dog follows his master, while horse and rider have been companions since the dawn of history.

The urban instinct.—"God made the country, but man made the city" is only half truth, and therefore false. Man indeed made the city, and made very bad work of it; but he made it in magnetic response to God-given instincts. Not alone for convenience, amusement, or profit do men flock to the cities; but to see the faces and hear the voices and feel the presence of other lives. The goal of our civilization is the Christian city, and the ultimate home around which the prayers of saints have clustered for ages is visioned as the City of God.

Products of Society

Early environment.—The individual is a composite

product of past and present. Given the natural endowment bestowed upon him through heredity, his ultimate self is determined by the environment in which he moves. He is molded every hour by social contacts that provide for him the ruling motives and restraints of life. This molding begins in the cradle. Every moment of infancy is stimulated or controlled by others. Encouragement, guidance, and repression form the program mapped out for him by nurses and guardians. He is a fettered captive in a prison of love; self-determination is reduced to its lowest terms; all of which guarantees his emanicipation from savagery. "Open your mouth," "Shut your eyes," "Drink this milk," "Swallow the medicine," "Don't do that," "Mustn't touch," "Sit up straight," "Hold still," "Say, 'Daddy,'" "Don't cry," "Smile for auntie," start the baby in the narrow way of conventional propriety.

School life.—The schoolroom takes up the task and adds its contribution—new ideas, inducements, penalties, proddings. The playground adds its incentives and discipline, more democratic and brutal, but effective. Sunday school and church provide still other influences. And then comes college, with novel surroundings, friendship, ideals, examples, temptations, artificial barriers, classroom, dormitory, and campus ethics—new elements of stimulus and repression.

Occupation.—Occupational contacts add to the molding and fixing of character—office, factory, farm, store, kitchen, the things "you must do" and the things "you mustn't do" hedging the life about. One cannot even use the sort of English he pleases and retain the approval of his fellows; he must use the English that conforms to established standards. One does not wear clothes of his own designing. He wears the clothes handed him from the past, modified to suit the whim of the current season, unless he is willing to risk the sly glances of his companions. Dress, manners, language, must be adapted to the canons of city, country, seashore, mountain, office, golf links, church, dinner, opera.

Custom.—Convention is the great autocrat of human society and imposes its penalties with an impartial hand.

We may not too rashly trespass against the dignity of the saleslady, the bellboy, the porter, the policeman, the editor, the judge, the preacher, or the social leader; which means that we are living in intimate relations with others and accept their influence upon our conduct and character. They are molding us into other than we should have been without them.

Obligations of Reciprocity

Debtors all.—The duty of rendering to the future a full equivalent for all we have received from the past now stands out in clearer light. Since society contributes so largely to our well-being, we are in constant debt to society and under obligations to render all possible service. Paul's "I am a debtor . . . both to the wise and to the foolish" is no exaggeration of evangelistic enthusiasm but a sober and literal fact. Having received from all kinds of men, wise, unwise, ancient and modern, such discipline as has made us fit for rational living, we are slackers to society and traitors to Providence unless we pass on to others all we have received, with interest well compounded.

Seeking solvency.—Those who desire to be loyal to life's duties must early recognize this responsibility and set about diligent preparation to discharge it. This will require a frank acknowledgment of our indebtedness to others and a settled purpose to serve them. Stewardship to society will prove to be a very pleasant stewardship, offering delightful surprises that will compensate for all sacrifices; but it requires sober, self-denying, and prayerful consideration. This settled purpose to benefit and uplift men is a most reliable evidence of worth-while Christian character. "He that loveth not his brother whom he hath seen, cannot love God whom he hath not seen." "I have become all things to all men," declares Saint Paul, "that I may by all means save some."

Knowledge of Life Indispensable

Mingling with men.—Acquaintance with human life can come only through such personal contact with men as

has for its motive something more than curiosity, pleasure, or material gain—a wholesome and benevolent interest in their welfare. We must learn how to mingle with men in such a way as constantly to impart to them something worth while of ourselves and to draw forth from them some knowledge worth while to us. The most interesting textbook in the world is man. Human nature, rudimentary or refined, savage or civilized, sinning, sorrowing, defeated, or victorious, is worthy the most painstaking study of the disciple of truth. Let not this master textbook be overlooked.

The greatest textbook.—Human nature has been the constant textbook of those imperial characters who have best served their fellows and of those who have been most acceptable as leaders. The marvel of Shakespeare is his astounding knowledge of the human heart. Lincoln's unrivaled place in history is traceable to his profound knowledge and love of men. The secret of the popularity of Roosevelt was his frank democracy of mind and interest. He impersonated "the average American." How sobering is the reflection that Jesus "knew what was in man"! When the unknown woman of Samaria had exchanged a few sentences with him she hastened away with a transformed life, exclaiming, "He told me all things that ever I did." The servant of Christ can well afford to cultivate an unfeigned interest in all the men and women and children of his age.

Opportunities for Social Stewardship

The home.—The field for social stewardship is large. Opportunities for its exercise are without limit. The stewardship of family relations is a most engaging study, and its practice indispensable to the well-being of society. When every father recognizes that parental obligation includes the faithful stewardship of sons and daughters, we shall have a new conception of home. Susanna Wesley, giving personal attention to the physical welfare of her nineteen children, acting as schoolmistress and tutor to the entire family and giving stated personal and private

religious instruction to each individual, indicates the rare possibilities of maternal stewardship.

Kinship.—The picture in memory's gallery of a grown-up sister, kneeling with her arm about her awkward country brother, on the Sunday afternoon before he left for college, asking God's guidance, protection, inspiration, and deliverance in the new and untried life, tells the story of what stewardship may attempt within the family circle. And the possibilities are limitless. "Father," "mother," all the sacred names of home, are words heavy with the freightage of suggested usefulness and blessing. Among the treasured memories of one life are the quiet prayers, the perennial interest in boys, and the sage but companionable advice of an aged grandmother well beyond the "years of usefulness."

Domestic service.—The relationship of servant and master abounds in opportunity. Lord Ashley, the seventh Earl of Shaftesbury, tells us that the most uplifting influence upon his early life was exerted by Maria Millis, a humble servant girl in his father's house. "Uncle Tom," the faithful slave, is not so much a character in fiction as a representative of thousands of loyal servants who have actually made the spiritual welfare of those whom they served the ruling maxim of their lives. And many a master or mistress has reciprocated with the same earnest devotion to the highest welfare of those who served them. Every soul intrusted to our family circle or our friendship circle becomes to us a stewardship to God.

The Church's Vantage Point

Social opportunity.—The chief contact of the church is social. Cultivation of the spiritual could conceivably be carried on in private, but only in the environment of men of like nature with ourselves can we find full stimulus for the fulfillment of the second great commandment. A consciousness of the moral democracy of life, which one receives as he touches other men in church fellowship, and in which he notes the similarity that their struggles, doubts, temptations, and aspirations bear to his own, not

only strengthens his own religious character but suggests new ways of effectually ministering to the welfare of others.

Educational.—The immeasurable benefit imparted in the ordinary routine of the church is beyond compute. Only a deliberate mental inventory of these weekly contributions to human welfare can make their full realization possible. In a church once served by the writer as pastor was a highly intelligent and prosperous manufacturer. This man was infallibly in his seat at the opening of every Sunday service. He was also invariably at his place in the midweek service. "What explains the fact, Brother ———," asked the pastor one day, "that you are always in your place at church?" "I cannot afford to be absent," he replied. "When I was a little boy I came over from England with my widowed mother in the steerage. We were very poor. More than once have I cried for bread when my mother had none to give me. I went to work when but a child. I received almost no schooling. What I have learned I have picked up as I came along. But my mother took me to church, and I have always attended. Twenty years ago I came to this city. I joined the church at once, and this church has been a source of perennial blessing to me. In that time, you know, Doctor Washburn has been our pastor, and Doctor Wolfe, and Doctor Sheridan, and Doctor Allen; and now you are here, and," he continued with glowing emphasis, "in those twenty years I have heard discussed in this pulpit, from educated men, every important subject that interests human life—science, history, sociology, ethics, politics, religion. To-day I am a fairly well-informed man and I owe it all to the church."

Occupational Opportunity

Religion in action.—Daily toil provides large advantage for social stewardship—the factory operative, his shopmate and his boss; the salesman, customer, and employer; the office clerk and his executive; conductors, guards, passengers, "fellow sufferers" all in a brief and enforced democracy. So also the schoolroom, the college hall, the

playground, the campus, the fraternity, the social gathering.

Noblesse oblige.—The most strategic opportunity in modern life for the exhibition and practice of this phase of stewardship is doubtless given in the relations which exist between employers of labor and the men and women who toil under their direction. The growth of modern industry has been so rapid and so enormous that, almost unawares, the spirit of neighborly helpfulness and cooperation has vanished, giving place to vast mechanical systems of quantity production. In the development of these systems, not unnaturally, the insistent requirements of speed, efficiency, and competition have thrust aside and submerged the natural instinct for neighborly helpfulness, opened a great chasm of estrangement between employer and employee, vastly enriched the former, socially segregated the latter, and thrown completely out of balance the established customs of generations and the social standards of the gospel. This chasm it is the function of the Christian stewardship ideal to bridge, this estrangement to overcome, this balance to restore. That conditions of misunderstanding, inequality, and distrust have developed is not strange, but their long continuance unchallenged would be monstrous. Already encouraging signs of new and neighborly standards in business and industry are visible and multiplying. George Cadbury,[1] of Cadbury Brothers, Ltd., Birmingham, England, has made notable contribution to experimentation in this field, in his relations with the workmen of his company, and in his establishment of the "Bourneville Model Village." Of similar import are the patient endeavors of B. Seebohm Rowntree, a Quaker cocoa manufacturer of York, England, whose recent volume *The Human Factor in Business,* as well as other writings of like nature, discloses his own high standards of neighborly relationship to his employees and well illustrates the tendencies of

[1] Wholesale approval of the men, methods, and ideals mentioned in this paragraph is not to be assumed. Nothing human is yet perfect. Vision is not always clear, and motives are often mixed. These instances are cited as illustrative of the noble endeavors of men and of the progress thus far made, and are offered for what they may be worth.

Christian idealism in industry. Still fresh in memory are the unique utterances, standards, and endeavors at genuine Christian neighborliness in industry, society, and politics of the late mayor of Toledo—Samuel M. Jones ("Golden Rule Jones")—who built up a thriving industry, as well as an invincible political following, on the literal application of the Golden Rule; who daily visited the prisons and the sick, gave away all his salary as mayor, established playgrounds for the children, and in numerous ways exhibited the gospel spirit of "good will to men."

Their name is legion.—Arthur Nash, of Cincinnati, has made "the Golden Rule in business" a household word. This "rule" is made the basic principle in the organization and management of his factory, which has rapidly grown from a small institution, with a capital of $60,000, to a vast establishment, with a capital of $1,000,000, half of which is owned by the workers, whose share in the management and profits is a living illustration of the principles of genuine Christian brotherhood. For twenty-six years the Henry A. Dix & Sons Company, manufacturers of dresses and nurses' uniforms, have sought to put into daily execution the principles of Christian stewardship in industry. About four years ago the plan of a five-day week, without decrease in wages, was put into operation. Work and wages continued uninterrupted in slack seasons, while in rush periods no more contracts were accepted than could be fulfilled without overtime employment. Wages were always equal to those paid by competitors, while profits running from ten to thirty-seven per cent of the weekly wages were paid in the form of a cash bonus. About two years ago, in accordance with an easy and generous arrangement, which amounted practically to a gift, this factory was transferred by Mr. Dix and his son to a company composed of employees, into whose hands the entire management now falls, together with all profits accruing from the business. One year from the date of transfer the new company management was found to be self-reliant and in perfect control, with a ten-per-cent increase for the year in quantity and turnover. More or less meritorious approaches to-

ward such embodiment of Christian stewardship in business and industry have been made by such concerns as the Dutchess Bleachery, Wappinger's Falls, New York; William Filene's Sons, Boston; James McCreery & Company, New York; the Procter & Gamble Company, Cincinnati; the International Harvester Company, Chicago; Hart, Schaffner & Marx, Chicago; the Columbia Conserve Company, Indianapolis; and, notably, the Dennison Manufacturing Company, Framingham, Massachusetts.[1]

Winning a life.—All these contacts, with all their variety, offer at times strategic opportunity for a particular form of stewardship to men—that of lifting them to a higher plane of Christian experience and holy living. Dwight L. Moody, sitting beside a stranger in a crowded car, drawing him into conversation, tactfully pointing him to the goodness of God and the blessings of the Christian life, bowing with him for a moment in unobserved prayer, and leaving him a newborn convert to the truth as he dropped off at the next station, is a hint of the stewardship open to hundreds of men who had never considered its possibility.

Channels of Personal Influence

The tongue.—The words we use in our everyday intercourse provide possibilities of which we scarcely dream. The story of Æsop, who, ordered by his master Xanthus to prepare a feast of the best things in the world, served a dinner of tongues; and who, rebuked for this and ordered to prepare a feast of the worst things, again served a dinner of tongues, vividly illustrates the wholesome and the baleful influence of speech.

> "A word fitly spoken
> Is *like* apples of gold in baskets of silver."

"By thy words," taught the Master, "thou shalt be justified, and by thy words thou shalt be condemned."

[1] Interesting details touching many of the experiments mentioned above may be obtained from the Federal Council of Churches of Christ in America, 105 East Twenty-second Street, New York City; the Methodist Federation for Social Service, 150 Fifth Avenue, New York City; and the social-service departments of various other denominations.

How quickly do new words and peculiarities of dialect attract young children and adhere to their speech! And how startlingly potent in their influence are words of irreverence, rudeness, vulgarity, and impurity, as well as words of reverence, respect, and refinement, discovered to be as we observe the changing characters in those about us!

The temper.—Traits of disposition and exhibitions of temper are powerful for good and ill. Parents and teachers have often suffered in their own experience the merited rebuke administered by the insolent echo that so basely insulted the young Agassiz in his rambles. The appalling disrespect, impatience, and indolence of thousands of children are only the unconscious mirror of their elders.

Courtesy.—Courtesy and considerateness are powerful levers for social ministration. Even hard-fisted business, mindful only of profits and dividends, has learned the futility of "The public be damned," and the wisdom of "The public be pleased." The modern merchandising maxim that "the customer is always right" is at best only half true, but it is so akin to the truth that every man deserves a square deal that it has ministered amazingly to the advantage and comfort of both seller and buyer. "A soft answer turneth away wrath" is as true as in the days of Solomon.

Adornment.—Even in dress and deportment is there a stewardship of social ministry. Our forefathers looked with profound disapprobation upon "gold and pearls and costly array." Quite possibly they were wise for the age in which they lived. And quite as truly is it possible that we are living in an age in which the duty to abjure all effort at personal attractiveness is superseded by the duty to study how to make this natural desire to please an opportunity for the administration of a wise stewardship of influence over others.

Compound Interest

Magnetic life.—Human conduct under all sorts of normal and abnormal conditions is inextricably interwoven with possibilities of stewardship for other lives—conduct

under constraint, under temptation; attitude toward superiors, inferiors, friends, enemies; spirit and conduct toward the church, the Bible, prayer, the things that others reverence. Conversions are as often made by example as otherwise. Witness the strange influence of the saintly Livingstone over the agnostic Stanley and the turning of the latter to Christ.

Jesus in society.—What an inviting field for reverent study is offered by the social relationships of Jesus! If we could only picture to ourselves and trace the streams that must have flown from the boyhood home of the Master, from his contact with the laboring men who came to Joseph's carpenter shop, from his village life in Nazareth and his mature years in Capernaum, from his visits to the homes which entertained him on his journeys, from his gracious contact with the family in Bethany, and from all the other relationships that in one short life he established with unknown multitudes, we should have inspiration and restraint for all the tests of social intercourse.

Cumulative.—The weight of our responsibility as stewards of God in social contact is indeed great, even in the present; but when that responsibility is multiplied by the far-reaching future, its gravity is increased in infinite proportion. If what we say and how we look and the deeds we do exert so great influence upon our contemporaries; and if the church, even in its present unperfected character, involves such weighty issues, how great will be the results, for good or ill, when multiplied by generations yet to come!

For Study and Discussion

1. What is the best influence your early home contributed to your life? the school? the Sunday school? the church?
2. In what ways could you learn more from your fellow men than you are now learning?
3. In what ways could you fulfill a larger social stewardship?
4. What is the best example of personal evangelism you know?

For Reference and Study

Psa. 84. 1-4, 10-12.

How amiable are thy tabernacles,
O Jehovah of hosts!
My soul longeth, yes, even fainteth for the courts of Jehovah;
My heart and my flesh cry out unto the living God.
Yea, the sparrow hath found her a house,
And the swallow a nest for herself, where she may lay her young,
Even thine altars, O Jehovah of hosts,
My King, and my God.
Blessed are they that dwell in thy house:
They will be still praising thee.

. . . . . .

For a day in thy courts is better than a thousand.
I had rather be a doorkeeper in the house of my God,
Than to dwell in the tents of wickedness.
For Jehovah God is a sun and a shield:
Jehovah will give grace and glory;
No good thing will he withhold from them that walk uprightly.
O Jehovah of hosts,
Blessed is the man that trusteth in thee.

Psa. 119. 9-16.

Wherewith shall a young man cleanse his way?
By taking heed *thereto*, according to thy word.
With my whole heart have I sought thee:
Oh let me not wander from thy commandments.
Thy word have I laid up in my heart,
That I might not sin against thee.
Blessed art thou, O Jehovah:
Teach me thy statutes.
With my lips have I declared
All the ordinances of thy mouth.
I have rejoiced in the way of thy testimonies,
As much as in all riches.
I will meditate on thy precepts,
And have respect unto thy ways.
I will delight myself in thy statutes:
I will not forget thy word.

CHAPTER VI

DEVOTION

Spiritual Evolution

Means of grace.—There is a fine cluster of spiritual resources, well known and universally commended among Christian people, whose enlarged meaning and worth through stewardship call for special attention at this point. These resources, commonly spoken of as "means of grace," include prayer, reading and study of the Bible, Christian testimony, attendance upon services of the church, giving to the poor. They are ordinarily regarded as imposing *duties* and *obligations* and are conveyed to our consciences in the imperative mood: "Men ought always to pray." "Search the Scriptures." "Ye are witnesses," therefore testify. "Forsake not the assembling of yourselves together." "Remember the poor." Sometimes, in moments of spiritual exaltation, and with growth in religious perception, the disciple is enabled to grasp a larger meaning and to realize that these "means of grace" are not only duties but *privileges.* Solemn injunction then gives place to affectionate invitation, prayer ceases to be an irksome "must" and becomes a gladsome "may," and Scripture reading, alms, and testimony become bright spots in personal experience: "Come unto me, and I will give you rest." "How sweet are thy words unto my taste!" "We cannot but speak the things which we have seen and heard."

> **"I was glad when they said unto me,**
> **Let us go unto the house of Jehovah."**

"It is more blessed to give than to receive."

The Shield of Gold

As duty and privilege.—That both these aspects of practical Christian activity are real is as evident in religious

experience as in the Scriptures. Prayer, church attendance, charity, are manifestly both duty and privilege. To make these activities mere electives in the program of Christian training is to ignore the normal tendencies of human nature and to withhold its indispensable discipline; to present them solely as obligations is to invite the peril of spiritless conformity and to rob the religious life of the wholesome human stimulus of self-interest.

An opportunity.—In the light of Christian stewardship, however, these common means of grace are discovered to occupy a still loftier plane and are assigned a still higher function in the program of noble living. Prayer, the Bible, the church, not only prescribe personal duties and offer pleasant privileges but present the obligations and opportunities of stewardship. Prayer becomes a finely wrought instrument, placed by the divine and wise Master in the hands of his trusted steward, not to burden him, not to ease him, but as an efficient implement for getting God's work done more speedily and completely. The purpose of the church is not primarily to torture men one day in seven, nor yet to provide them with a snug harbor well sheltered from the storms which sweep over luckless sinners' heads, but to give to honest-hearted disciples such a resource as will enable them to answer the Christian's universal prayer: "Thy kingdom come. Thy will be done, as in heaven so on earth." So to the Christian knight whose eyes are opened to look upon the God-and-neighbor side of holy service, instead of the self side, the shield of burnished silver becomes a shield of flaming gold. Thus it is seen that the religious life, with all its implications and with all our spiritual contacts, is intrusted to us as a sacred stewardship, for every feature of which we must account to God.

A Normal Appetite

Prayer natural.—Prayer is discovered by the healthy Christian to be one of the most priceless privileges of his life. It is as natural as the cry of the child for its mother, as the opening of the unfledged robin's beak for food. The first impulse of the new disciple is to pray. "Be-

hold, he prayeth" was the convincing evidence offered to the saintly Ananias that Saul of Tarsus had been converted. And no less characteristic of the normal disciple was the theme of that prayer "What shall I do, Lord?"

Precious.—To come before the mercy seat, to realize the privilege of personal communion with the Father, to "think God's thoughts after him," to pour out before him all our wants, to confess our shame and guilt and all our sins and transgressions, to plead for forgiveness, to lay our unbearable burdens upon his unwearied strength, to unfold before him the baffling problems that confront us, to confide in him our ambitions and our secret personal desires, to tell him of our love and to pour out before his throne the gratitude of our hearts for all his mercies —all this it is which makes prayer forever the sacred privilege of the Christian, which keeps it fresh and vital through the passing centuries, and which binds us and all that is most dear to us "with gold chains about the feet of God."

Limitless Energy

Potent.—But there is one aspect of prayer which seems in our own age—perhaps in all ages—to have been almost wholly overlooked, and that is *prayer as power.* And this aspect of prayer it is which Jesus seems especially to have taught his disciples. They knew, as well as we, all the other functions of prayer. They should have known this one also, for did they not have the example of Abraham, and Elijah, and Moses, and Hezekiah, and all the heroes of the Old Testament? But they had forgotten or could not grasp it, just as we have forgotten or cannot grasp. Jesus came into the world to teach men *how to do the impossible!* For until men can do the impossible, the tide of life can never rise above the self plane where "Nature, red in tooth and claw," has for her great maxim of progress "the survival of the fittest." But Jesus breaks in sunder the iron bars of despair and bids defeated men hope. "If *two* of you shall agree . . . it shall be done."

Triumphant.—Herein is power: two men, working with

God, in God's way, can do the morally needful but hopeless, impossible thing! Better still: where even two "righteous men" cannot be found to face the need, one alone can prevail to do it; "for every *one* that asketh receiveth." So the pages of the world's religious history, the records of the great reform movements, the stories of evangelistic triumph, the annals of missionary heroism, daring and adventure, are full of the romantic accounts of Himalayas of difficulty overthrown by prayer. Paul, and Luther, and Asbury, and Moody, and Taylor, and Martyn, and Carey, and Livingstone, and Paton, and Wilberforce, and a hundred other apostolic names remind even the casual reader of Christian history of the incomprehensible triumphs of prayer.

Intercession

Responsible.—The power of prayer is a most sobering responsibility. It is a stewardship for which we must render a strict account. We may not handle lightly this grave trust, as innocent children handle sharp-edged tools, or careless workmen high explosives. If we are privileged to labor together with God to achieve moral miracles we must be sure that the work we attempt is not only worth while but the most truly worth-while of anything within our reach. Nothing of a selfish nature, nothing frivolous or insignificant, nothing tainted with sin or compounded with evil, may claim a right to any place in the Christian's program of prayer.

Altruistic.—For what, then, may we pray? Or, rather, what is the highest and noblest function of prayer? *Intercession!* Jesus' prayers were for others. Prayer for self is legitimate, normal, inevitable, indispensable; but prayer for others is productive, creative, divine.

> **"For what are men better than sheep or goats,**
> **That nourish a blind life within the brain,**
> **If, knowing God, they lift not hands of prayer**
> **Both for themselves and those who call them friend?"**

"Had I a fulcrum on which to place my lever," Archimedes, the philosopher, is said to have declared, "I could lift

the world!" To the Christian has been given this fulcrum—the immutable promises of God—and with it also the lever of intercessory prayer, which, if we will, we may thrust underneath a sinking, suffering, sordid, dying world, and lift it upward toward God.

Imperative.—For to the Christian disciple is given the duty not only to pray, and to pray for worth-while objects, to pray for fellow men, but to *prevail* in prayer. "Render an *account* of thy stewardship" is as applicable to prayer as to money or time. What have you done with the power of prayer? It was given you as spiritual capital, with which to achieve, to produce, to create. Where is your talent? What have you wrought with it?

The Book

There has been placed in the hands of Christian men a remarkable volume. It is the unique and most comprehensive library on human history, ethical standards, moral precepts, and poetic imagery the world contains. Its chief distinction, however, is in the realm of religion, which is its preeminent theme. In that realm no other literature is comparable. This library of sacred books we call the Bible.

Capital.—In this connection, however, we are not thinking of the Bible particularly as literature, as a book of revelation, or as a guide in spiritual affairs, but as a creative force, placed in our hands for helpful moral achievement. We are thinking of ourselves as stewards, intrusted with the Bible as working capital, which we must invest in the wisest way, and on which we are to produce spiritual profits for our Master. How may we make the best investment of this opportunity?

Open minds.—By making the fullest possible acquaintance with its true meaning and content. By such an understanding of it as will yield personal enrichment of mind and character. The Bible should thus be read with open mind, as nearly as may be without prepossession or prejudice, ready constantly for "new light to break forth," eager for fresh revelation to come through its pages from the "spirit of truth." With this attitude of moral and

Library of
Pacific Bible Seminary
8835 East Anaheim Street
Long Beach, California

spiritual receptiveness the scientific method may wisely and safely be applied to the study of the Word; for this attitude of mind precludes indifference and moral antagonism and constantly deepens respect, reverence, and heart preparation for whatever truths the Book may seem to disclose.

A Modern Incarnation

Hidden treasure.—This study of the Bible should be regular and constant, that its truths may saturate the atmosphere of daily life. It should also be diligent and observant, that hitherto-undiscovered treasures may be brought to light; for it is not too ambitious a hope for any faithful disciple to cherish that he may unearth from this limitless volume some fresh atom of inspiration which may bless his neighbor or the world in time of need. There are always hidden depths of inexhaustible truth. Mines of gold and of copper, worked in years gone by with cruder implements and imperfect knowledge, and abandoned long ago as exhausted and without further value, have in recent years been reopened and, with modern tools and equipment, directed by wider knowledge and greater resources of power, been compelled to yield treasures of metallic wealth far surpassing anything produced or even dreamed of by a former generation.

Incarnate.—The enrichment of mind and character thus secured must now be made available for the help of other men. The word of life, hidden in the heart, must be in readiness to offer to hungry neighbors, starving for truth; noble character, begotten by uninterrupted contact with high ideals, must be an ever-present inspiration to all who behold. "Sweeter than honey and the honeycomb," to men and women famishing for truth and love, are words of Christian helpfulness; and who shall say what miracles of deliverance have been wrought among men by those who have walked abroad with the helpful Christ incarnate in their lives? If we are to credit the testimony of faithful missionaries—and reason all but precludes any other explanation—it is this incarnation of Christ in humble, pagan peasants and outcastes which accounts for

the marvelous spread of Christianity in Korea and the development of the mass movement in India.

Sanctified Tongues

The might of testimony.—The most interesting and convincing method of transmitting religious truth and of winning men to its acceptance is Christian testimony. The reason is not far to seek. Testimony is personal. It passes from eager speaker to eager listener. It adapts itself to the individual and to the particular phase of thought under consideration. It is social, magnetic. It was Christian testimony, the story of Jesus' wonderful achievements blazoned abroad, the teachings of the apostles carried from mouth to mouth, which made possible the planting of the church. "Never man spake like this man," the Pharisees' committee reported, and "great was the company of women that spread abroad the message." Testimony has likewise been a most powerful agency in the establishment of practically every Protestant communion, in the building up of the Salvation Army, in the spread of Christian Science—in fact, in the promotion of every form of religious organization. Without its assistance foreign-mission advance would be practically hopeless.

A Bible mode.—This phase of Christian stewardship is the object of special scriptural emphasis. The "watchman upon the tower" is held to a strict accountability for the warning he gives or withholds. "Go and tell John the things which ye have seen and heard," commanded Jesus. "Go home to thine house and declare," he urged upon the healed demoniac. "Go ye into all the world, and preach my gospel to the whole creation," was his final and crowning commission to his chosen apostles.

Powerful.—This stewardship we must not neglect. It may indeed be rendered as a mere formality, without heart or forcefulness; but, where wisely and discreetly offered, charged with earnestness and sincerity, whether in public service, or as friend to friend or stranger to stranger, with wise adaptation to the age in which we live and to the object to be attained, this form of stewardship is unexcelled in possibilities of fruitfulness.

A beacon light.—Considered from the angle of Christian stewardship, Jesus' word to his disciples "Ye are the light of the world" takes on serious proportions. It may mean to each one of us an important mission fulfilled or a priceless opportunity neglected. If the Statue of Liberty, lifting its glowing torch over the waters of New York harbor, ceaselessly preaches its gospel of freedom to the world's incoming pilgrims, much more does the faithful and loving testimony of living witnesses send forth the message of God's restoring grace to cheer the heavy hearts of countless pilgrims of the night.

A New Motive

Why the church?—The claims of the church have been pressed upon men from various standpoints, and equally varied have been the motives that have led men into its fellowship. Perhaps all might be summed up in two quite divergent views of the church: first, as a harbor of refuge, a place of security, an invitation which may not safely be rejected; secondly, a field of service, an opportunity for useful exertion. The church needs me, or I need the church.

An instrument.—There is something to be said for each of these motives. Doubtless both are valid. But in the light of Jesus' standards of discipleship we find a third motive, hitherto largely overlooked, yet one which embraces and combines all other motives into a harmonious and larger whole—the motive of stewardship. In other words, the church is not designed primarily to serve me nor primarily for me to serve; it is put into my hands as a most convenient and practical device for serving Christ and, with him, my fellow men. My obligation and relation to the church, then, are determined by the fact and measure of my ability to deliver to my Master larger dividends of usefulness and devotion.

High efficiency.—There is no small privilege involved in this. I am the recipient of an honor I cannot well ignore. The church is indeed human but it is more: it is divine in its friendships and associations, it is composed of the people of God, it is redeemed through the sacrifice

of his Son; it has been the guardian of the Scriptures and the conservator of Christian history; the organ of spiritual fellowship and the channel of spiritual power; it has nurtured the individual disciple, sanctified the home, reproved the evils of its day, championed the great moral reforms, leavened society, and sets as its ultimate goal the redemption of the world. Being earthly, it is fallible and faulty; but, being also more than earthly, it is steadfastly approaching the high ideal of its divine and perfect Founder. And it is this fine and sacred instrument which Providence has intrusted to my hands for the fulfillment of my stewardship to men and God.

For Study and Discussion

1. Make a list of the great prayers of the Bible. Point out the chief motive in each.
2. Illustrate prayer as a stewardship.
3. Write a brief sketch of prayer in Christian history.
4. Is there a stewardship of good books? Illustrate.
5. How could you more effectively discharge your stewardship of the Bible?
6. What is the most convincing example of Christian testimony known to you?
7. What better use can you make of the church than you have done?

For Reference and Study

Deut. 8. 18.

But thou shalt remember Jehovah thy God, for it is he that giveth thee power to get wealth.

Psa. 44. 1-3.

We have heard with our ears, O God,
Our fathers have told us,
What work thou didst in their days,
In the days of old.
Thou didst drive out the nations with thy hand;
But them thou didst plant:
Thou didst afflict the peoples;
But them thou didst spread abroad.
For they gat not the land in possession by their own sword,
Neither did their own arm save them;
But thy right hand, and thine arm, and the light of thy countenance.

1 Tim. 4. 4, 5.

For every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving: for it is sanctified through the word of God and prayer.

Luke 12. 13-21.

And one out of the multitude said unto him, Teacher, bid my brother divide the inheritance with me. But he said unto him, Man, who made me a judge or a divider over you? And he said unto them, Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my grain and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? So is he that layeth up treasure for himself, and is not rich toward God.

Acts 4. 32-35.

And the multitude of them that believed were of one heart and soul: and not one *of them* said that aught of the things which he possessed was his own; but they had all things common. And with great power gave the apostles their witness of the resurrection of the Lord Jesus: and great grace was upon them all. For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet: and distribution was made unto each, according as any one had need.

CHAPTER VII

POSSESSIONS

The Dignity of Money

Varied functions.—Money is a thing of far greater importance than any of us will ever be able to realize. And money to-day means more than it ever meant before in the history of the world. Not only is it the same convenient medium of exchange that it has always been, emancipating society from the primitive, awkward, and shackling necessity of barter and exchange: it is also a modern expression of the enormous power and possibilities of human achievement through physical, intellectual, and purposeful endeavor. In the great markets and financial centers of the world money serves as a highly refined and delicately adjusted instrument—sort of social seismograph—for recording the fluctuating harmonies and disturbances that occur in the material welfare and the political and social relations of human society.

Enormous significance.—Unquestionably countless millions of modern wealth are wasted, billions misused or misapplied; but every giant skyscraper, every ocean leviathan, every motor car, aeroplane, radio station, locomotive, suspension bridge, tunnel, university, hospital, cathedral, is an incontrovertible material testimony to the essential importance of money to the welfare and progress of men. Wisely or unwisely, too, money occupies a unique and highly important place in the plans, toil, and ambitions of men. To very many it has become the standard measurement of success in life, the index of talent, the condition of domestic contentment, the goal of personal endeavor, and the proof of fitness for survival. When, therefore, we talk of the stewardship of money we are considering a theme of large dimensions.

The Sanctity of Money

Misunderstood.—But money is a sacred as well as an

important institution. This is a fact which men have been slow to realize and which the majority still fail to apprehend. We think of money as a sort of human necessity, a convenience it would be awkward to do without, a desirable means of comfort and luxury; but to think of money as something essentially good, as having definite place in God's original scheme of things, and as possessing the slightest right to be called sacred is probably as far from the average Christian man's thought as the east is from the west.

Sacred or secular.—This conception of money is due, in part, to a hasty and ill-considered interpretation of certain passages of Scripture. Jesus warns men of the perils of covetousness, of the danger that lurks in an undue love of wealth and an unwarranted trust in material things. The apostles echo the same needed warning. Three New Testament authors, in three different Epistles, caution their readers against the peril of "filthy lucre," with which the men of their day are polluting themselves. Thus, the majority of men in Christian communities grow up with a vague feeling that there is something essentially defiling about money; that, though good men must handle it and strive to accumulate it through the six working days of the week, it should be resolutely banished from their Sunday thoughts, and certain mental and spiritual ablutions performed to rid the soul of its contamination. This false conception of money is further exaggerated by the persistent tendency to separate things into "sacred" and "secular," as well as by the spread of such unfortunate epithets as "tainted money."

Where the Taint Inheres

Nonmoral.—There is no tainted money. There may be thousands of tainted hands that presume to use money to which they have no right, or for unholy, unfraternal, antisocial, or selfish purposes; but money itself is incapable of possessing or retaining any moral quality whatsoever. It is in itself absolutely colorless, but, like the fabled chameleon, displays the color of that with which it is associated. In the hands of evil men it is a powerful

Library of
PACIFIC BIBLE SEM

instrument of evil; in the hands of good men it acquires infinite possibilities of good. Money can be spoken of as "secular" only when used for secular purposes, "sacred" when put to sacred uses, and "tainted" and "filthy" in the hands of tainted and filthy men.

Why men toil.—But this is only the negative side. In the vast majority of its numberless contacts money is a positive and far-reaching good. It is a measure of unselfish human endeavor, of patient toil and sacrifice, of domestic devotion and family affection. Men commonly struggle for the possession of money not with the deliberate purpose of committing evil with it, but for the sake of some worth-while personal good or to feed their children, relieve their wives of undue burden, buy boots and books for their boys and girls, send their sons and daughters to college, give to their own flesh and blood an honored name and place in the world. The chief reason why we look with suspicion upon money is because we have never understood it. We need to make a new appraisal of it and to set it in its true relation to the program of life and to its potential influence on human character.

The Source of Wealth

Brain and brawn.—For consider the origin of money. Where does it come from? It is the product of a great partnership. In the form of rich, abundant raw material it comes fresh from the hand of God—in sunshine, showers, billowy fields of grain, bending orchards, cattle upon a thousand hills, mines bursting with ore, seas sparkling with pearls, every conceivable bounty of nature. On this unlimited store of raw material the sweating brains of thinking men and the calloused hands of toiling men set to work. And the result is wealth. Money is thus a holy amalgam of the generosity of God and the toil of men. No particle of property ever originates elsewhere. The devil never produced a dollar, though he has perverted the use of many and destroyed still more. Only God and man, working together, have ever produced anything worthy to be dignified as wealth.

Coined energy.—"The modern world," says a recent writer, "has loved money without respecting it. Money is a symbol of value, and value is created by the expenditure of the priceless stuff of life. A coin is so much minted life, a holy thing, not to be handled lightly or irreverently. It is a sacramental thing, like the bread and wine of the Communion, the outward and visible sign of life fruitfully expended. That is why a bank should be a temple, and the banker a priest—a man who handles holy things. The storekeeper's merchandise is sacramental stuff, congealed life. His store should be a temple, and the man who sells shoddy goods defiles the temple as much as did the hucksters and money changers in the Temple in Jerusalem long ago. To the man in whom the Kingdom has come the world and all that's in it is sacramental."[1]

Perils.—Is there, then, no danger in wealth, and may we handle it lightly and with no fear for its reputed perils? On the contrary, we need to be doubly watchful lest we fall into temptation and poison or destroy ourselves with that which was intended for our use and happiness. The more costly the machinery, the greater the consequence of misuse; the more valuable the possession, the greater the possibility of loss; the finer the human relationship, the more unholy its perversion; the loftier the talent, the more tragic its collapse. Since wealth is normally sacred, the danger of its abuse or mishandling is the more imminent.

Potentialities.—On the other hand, the sanctity of money vastly augments its potential blessedness. Since it is so valuable and so human and so sacred in its origin it commends itself as a still richer and nobler gift to Christ and to the resources of his kingdom. Mary's alabaster box of ointment was precious not alone because of its intrinsic worth, but because its cost had been so great as seriously to tax her humble resources; for in her day "two hundred pence" was the price of a full year of the average workingman's toil.

---

[1] Richard Roberts in *The Untried Door.*

Stewardship's Primary Contact

Money fundamental.—It is perfectly natural, then, that in relation to our possessions stewardship should reach its simplest and most concrete form. In the finest moral sense we are God's stewards in relation to our minds, our bodies, our friends, our prayers; but in every sense and in the most elementary and obvious way we are stewards of our money. This is registered in the fact that at the very mention of stewardship the religious consciousness immediately gravitates toward the stewardship of possessions. Whatever else Christian stewardship means, no one doubts that it means the stewardship of money.

High adaptability.—And this is natural. The one possession we have which passes current in every market, which we can with greatest facility trade, accumulate, increase, squander, convert to a variety of uses, is money. It is therefore most easily given to God, most readily adapted to his service. Not all can command their time, not all have health, some have no children to give; but in modern life all have some measure of material possession through whose contribution they can express their devotion and acknowledge their obligation to God.

Emasculated stewardship.—Thus, until the stewardship of money becomes a settled principle, and its practice a fixed habit of life, stewardship has no tangible content. Vague professions of the recognition of stewardship in all things, pious verbiage that claims to bind all one has upon the altar of sacrifice to God, while little or nothing is actually set apart and transferred to his possession and use, are empty vaporings and wordy generalizations, without moral depth or value, revealing their origin in intellectual ignorance or spiritual obtuseness. Though the stewardship of the entire life is far larger than (and fully embraces) the stewardship of possessions, stewardship is meaningless until it expresses itself in that which costs. Until the modern Christian is willing to curtail his own material resources for the sake of the service of his Master he is in no wise entitled to consider or profess himself a steward at all.

An Infallible Test

Reliability.—The acknowledgment of stewardship with respect to all of life, including possessions of every sort—time, talents, friends, spiritual resources—through the offering of substantial material gifts and sacrifices, thus becomes a reliable and standard test of Christian sincerity and of the character and genuineness of the steward. Unless such offerings are frequent, steady, systematic, and proportioned to the giver's ability and income, and of such a size and character as to constitute some measure of self-denial and sacrifice, doubt is at once thrown upon the stewardship quality of the transaction. A steward's first consideration is the service of his master, the promotion of his master's interests; and service involves exertion, self-effacement, devotion, sacrifice.

Who decides?—That the proportion of the offering to the income should be left to the judgment or caprice of the steward is equally unthinkable if the essential significance of stewardship is to be conserved at all. The first consideration of stewardship is mutual agreement. The faithful steward could never once think of handling the capital involved, every farthing of which is provided by the Owner, and, in return, deliver to the Owner such dividends, if any, as might be entirely convenient to himself. Only such regular proportion of the income as the Christian steward has full reason to believe to be in accordance with the will of God, not what he himself happens to be willing to offer, can for a moment be admitted to be an honest and fair fulfillment of stewardship obligation. And what proportion of income will satisfy the claims of God upon his steward it is the duty of that steward diligently to endeavor to discover and, when discovered, to render.

Rich Alluvial Deposits

Comprehensiveness.—Like a majestic river thus does Christian stewardship gather, from every side of life, breadth, depth, volume, momentum, richness, and pour its flood of treasure through the channel of material ac-

knowledgment, in the offering of such proportion as God seems to indicate, into the gracious storehouse of his kingdom. There is no part of the faithful steward's life which this offering does not represent.

Mistaking a Part for the Whole

The other nine tenths.—Stewardship is far from exhausting itself in proportionate material contribution. Its province extends not only to the offered portion but to *all* one's individual possessions. No agent in the business world could think of his stewardship to his employer as confined to his own wages, profits, or dividends. By the very terms of his relation to his employer, expressed or understood, he is steward of all the property he handles and of every other material interest of his employer over which he has any possible control. Thus the Christian steward is under the fullest obligations of obedience and service to God not only in the matter of the portion he offers for Christian benevolence but with respect to the portion he retains. As the interdenominational statement of stewardship principles[2] recently adopted by the United Stewardship Council declares: "Stewardship involves both the beneficent use of money and the spirit and method of its acquisition, investment, and expenditure."

For Study and Discussion

1. What could be used instead of money in our present civilization?
2. Discuss wrong motives in money making.
3. What purposes can you think of for which money can be used reverently?
4. Why does the mention of Christian stewardship always suggest money?
5. How is money giving a test of sincerity in stewardship?
6. Has the steward a right to determine the proportion of his giving?
7. Have you asked God's guidance in the matter of tithing?

[2] See pages 13, 14.

For Reference and Study

Gen. 4. 3-5a.

And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto Jehovah. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And Jehovah had respect unto Abel and to his offering: but unto Cain and to his offering he had not respect.

Gen. 14. 18-20.

And Melchizedek king of Salem brought forth bread and wine: and he was priest of God Most High. And he blessed him, and said, Blessed be Abram of God Most High, possessor of heaven and earth: and blessed be God Most High, who hath delivered thine enemies into thy hand. And he gave him a tenth of all.

Gen. 28. 16-22.

And Jacob awaked out of his sleep, and he said, Surely Jehovah is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other than the house of God, and this is the gate of heaven. And Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Beth-el: but the name of the city was Luz at the first. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, and Jehovah will be my God, then this stone, which I have set up for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

Lev. 27. 30.

And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is Jehovah's.

Mal. 3. 7-12.

From the days of your fathers ye have turned aside from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith Jehovah of hosts. But ye say, Wherein shall we return? Will a man rob God? yet ye rob me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with the curse; for ye rob me, even this whole nation. Bring ye the whole tithe into the storehouse that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough *to receive it.* And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast its fruit before the time in the field, saith Jehovah of hosts. And all nations shall call you happy; for ye shall be a delightsome land, saith Jehovah of hosts.

CHAPTER VIII

HISTORICAL SOURCES

Early Outcroppings

Ancient.—A consciousness of stewardship responsibility was born with the race. Its manifestations are as old as history. It parallels the first pages of the Old Testament. "Let us make man in our image, . . . and let them have dominion" proclaims the source and the scope of human accountability. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife" forges the first link in the stewardship of family relations. Our racial mother's exultant cry, on the birth of her firstborn, "I have gotten a man with *the help of* Jehovah," foreshadows parental responsibility in all generations. With the bestowal of the garden, "to dress it and to keep it" and to enjoy, and with the reservation of the tree of knowledge, come widening aspects of stewardship.

Elementary.—Two brothers, standing before an altar, each presenting the fruits of his industry, give us the first sweet picture of gratitude to Jehovah for his benefits and the first recorded acknowledgment of stewardship in material things. Cain's sullen and astonished answer "Am I my brother's keeper?" and Jehovah's indignant reply "Thy brother's blood crieth unto me from the ground" reveal to us how reluctant are human hearts to acknowledge a full and adequate stewardship in social relations—a stewardship whose rigorous demands God never for a moment relaxes. Yet, tempering these stern requirements, comes quickly a stewardship of mercy in behalf of the guilty; for "Jehovah appointed a sign for Cain, lest any finding him should smite him."

Expanding.—Enoch walking day by day with God; Noah diligently preparing for the deluge while he patiently preaches to his heedless neighbors; Abraham fol-

lowing the gleam of duty and promise into a pioneer wilderness, loyal to a high ideal, loyal to a graceless relative, loyal to his crude neighbor tribesmen, offer still other aspects of the complex and ever-widening demands of stewardship. For, whether or not we give to these ancient chapters a literal interpretation, we find in them the same inescapable principles of stewardship responsibility which face us in the pages of the New Testament and which compel recognition among "men of good will" at the present hour.

Concrete Application

Property.—In the spiritual development and social expansion of the patriarchs emerges a new aspect of stewardship. Property has begun to accumulate and to assume a more stable and personal character. Individual rights now claim recognition. The "mine" and "thine" of material possessions have become a recognized factor in the affairs of daily life. Money as a measure of value and as a medium of exchange already has its place in business intercourse. A primitive priesthood has established itself. God has shown favor to certain localities and has condescended to accept hospitality in habitations offered for his abode. The beginnings of orderly worship are at hand.

The tithe.—Naturally provision must be made to materialize these ideals. God must have a house; the priest must be sustained. How shall this be accomplished? At this point the offering of the tithe first appears. How long it has been observed and with what authority instituted no intelligence is at hand. Out of a mystery as deep as the origin or meaning of Melchizedek, priest of the Most High God, with whose name the first-known tithe is inseparably linked, comes this custom, henceforth accepted as sacred by succeeding generations. Possibly identical with the earlier offering of the "first fruits," possibly a later development of that offering, possibly of a separate origin, the two customs bear a strong family resemblance.

Conviction and Impulse

Two types.—Two striking incidents of this period record the solemn reverence in which this form of worship seems to have been held. Abraham, returning from "the slaughter of the kings," is met by Melchizedek, is blessed by him, and, in turn, bestows upon him, as a fitting offering from a lesser to a greater and from a suppliant to his priest, a tenth of all the spoils of victory. (See Gen. 14; Heb. 5 to 7.) Jacob, fleeing from a home whose privileges he has outraged, chastened by penitence and fear, and inspired by a reassuring dream and a promise of God's providential care and favor, pledges to Jehovah a tenth of all future possessions on condition of the fulfillment of God's promise to him. (See Gen. 27; 28.)

Judicial-mindedness.—Two extremes must be guarded against in interpreting these historic events. Much unfounded logic seeks to demonstrate that because Abraham tithed, and Jacob tithed, tithing is of divine origin and binding upon all Christians. Either opinion or both is quite conceivably correct and is open to acceptance by all faithful disciples; but evidence sufficient conclusively to prove either divine origin or Christian obligation seems to be both here and elsewhere lacking. On the other hand, these highly conspicuous examples are often treated lightly and dismissed as unimportant events, as passing phases in human development, vestiges of early superstition, and of utter insignificance in the light of New Testament faith and liberty. Particularly is the vow of Jacob held up to ridicule as the characteristic reaction of a shrewd bargain driver and as having no moral or spiritual content. A careful and unprejudiced reading of these accounts gives no slightest warrant for such ungenerous interpretation but offers convincing evidence of the wide significance and profound moral earnestness of both transactions. Abraham, whom Max Müller has characterized as "the tallest character in all antiquity," may be safely credited with untarnished sincerity and a fair degree of penetration; and even Jacob is entitled to the benefit of the doubt.

Though valueless as proof texts the moral evidence is of the highest practical value.

Pagan Parallels

An international rite.—A fact that tremendously appeals to the Christian student is the discovery that the offering of the tithe was almost or quite universal in the worship of the ancient world, that not alone among the Jews and their ancestral patriarchs, but among the various tribes and the most learned, refined and civilized nations, from the western extremities of Europe eastward to the shores of the Pacific Ocean, and dating back hundreds and thousands of years before the time of Moses, was the tithe offered to such gods as pagans acknowledged. On the authority of such classical writers as Herodotus, Pliny, Xenophon, and Pausanias the various Grecian tribes regularly paid tithes to their deities. We find the eloquent Demosthenes denouncing as sacrilege the withholding of tithes from the gods. The same practice prevailed among the Romans, among whom we find Lucullus, the richest Roman of history, vowing all the tithes of his vast estate to the gods.

Universal.—Such modern authorities as Maspero, Dutt, Sayce, and Hilprecht give proof of the prevalence of tithing among the ancient Egyptians, East Indians, Babylonians, and Assyrians. The Chinese book *Li Ki* tells us of the custom in ancient China. Monacutius, in *Ancient India,* declares: "Instances are mentioned in history of some nations who did not offer sacrifices; but in the annals of all times none are found who did not pay tithes."[1]

Whence?—These considerations have led some Christian scholars to the conclusion that the principle of the tithe is of divine origin, that it was given to men in the remotest periods of history if not at the very beginning, that it is a method of stewardship acknowledgment which has always been obligatory upon men and will be so to the end of time, and that it is not only a patriarchal and Jewish principle of worship but a principle forever binding

[1] See, for an interesting summary of such evidences, *The Law of the Tithe,* by A. V. Babbs, Chapter I.

upon all Christians and upon all others. That the correctness of this theory can be proved is highly improbable if not manifestly impossible. But let us go further.

A Question of Origins

A high ideal.—Whose child is the tithe? It is here. It has been in the world from remote antiquity. It was practiced by devout pagans of many lands. It was a binding obligation upon the Jew. It is loved by multitudes of modern Christians and seems to be growing in extent of influence and favor. It is not inspired by low motives and has no occasion for existence where evil ends are sought. It is uniformly linked with plans and ideals for the wider service of men or the more devout acknowledgment of God. It is here: whence came it? Is it, as some have surmised, a command given of God in the childhood of the race, before the tribes of men had multiplied and scattered over the globe? If not, how could it have gained so widespread an acceptance among men of varying religions and separated by continents and centuries?

A fine alternative.—The answer seems to present an interesting alternative: A custom so universally diffused and so deep-seated in the religious convictions of men either must have had a common and very early external origin or must have resulted from a spontaneous religious impulse grounded in our common human nature. The impulse to tithe manifestly came to men from without or from within. If from without—since "grapes do not come of thorns"—whence could it come but from some good source? If from within how could it have arisen in divers races unless potential in the material of which those races were constituted? Evidently nothing can *evolve* which was not first *involved*. Whence came the original implanting?

Essential nobility.—The question is plainly disconcerting, and the dilemma most perplexing to any who would dismiss the tithe ideal with indifference; for while the historic evidence necessary for a decisive answer is manifestly lacking, the fact that on either theory—divine revelation or natural evolution—we are carried back to a common source compels a most respectful if not reverent

attitude toward this persistent and general adherence to the religious principle of the tithe.

Moses and the Law

The legal tithe.—Systematic tithing became a settled principle with the tribes of Israel and was incorporated into the Mosaic statutes. "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is Jehovah's: it is holy unto Jehovah." (Lev. 27. 30.) "Thou shalt surely tithe all the increase of thy seed, that which cometh forth from the field year by year." (Deut. 14. 22.) In Num. 18. 20, 21 the priests and Levites are provided with an inheritance and support through the tithes of the other tribes. (Read in full Lev. 27. 30-34; Deut. 14. 22-29; Num. 18. 20-32.)

Variations.—From these passages and from the Jewish Talmud and other historical sources many Bible scholars have sought to show that there were three different tithes offered under the Mosaic law, with a separate purpose in each case: the first, a yearly tax of one tenth of the increase of the land, used for the support of the tabernacle and, later, the Temple; the second, a festival tithe, for purposes of national assembly, feasting, and rejoicing; the third, offered only once in three years, for charity—a supply for the needy priests, Levites, widows, and orphans.

Hebrew liberality.—It is readily seen, therefore, that if this understanding of the tithe is correct, the loyal Israelite was accustomed to offer religiously a far larger proportion than the tenth of his income, though these various tithes provided for much of what might be regarded as the social and recreational as well as the charitable and religious program of the people.

High obligation.—It is only fair to say, however, that there seems to be wide diversity of view, among devout students of the Old Testament, as to the full scope and meaning of these various offerings, and that some uncertainty and confusion still surround the general subject of the tithe in ancient Israel; but it is equally fair to recognize the fact that the people of Israel seem never to have questioned their duty and their legal obligation to

tithe, and that whenever they lapsed from its observance they did so without attempted justification and as sinners and lawbreakers in the sight of God. (Read Neh. 10. 34-39; Deut. 8. 11-20; Mal. 3. 1-12.)

Prophetic Unfoldment

Spiritually expansive.—Inevitably the recognition of stewardship obligation widened and deepened with the religious development of the nation. The enthusiastic declarations of the writers of the Psalms that "the earth is Jehovah's, and the fulness thereof," and that

> **"Every beast of the forest is mine,**
> **And the cattle upon a thousand hills,"**

quickly expand into David's devout confession, as the rich gifts for the temple come pouring in, "For all things come of thee, and of thine own have we given thee."

Ethical stewardship.—But stewardship strikes deeper still. It becomes so personal and so ethical that mere sacrifice and offering, without true heart worship and without appropriate accompaniment of holy character, justice, charity, mercy, equity, love for man and God, becomes not only valueless but highly offensive to God. In the prophetic books and conspicuously in the prophecy of Amos we find the most scathing denunciations of Israel because of ingratitude, disobedience, injustice, covetousness, trickery, and antisocial self-seeking, together with such high ideals of social stewardship as would do honor to the most advanced program of the modern church. (Read 1 Sam. 15; Isa. 1; 58; Hos. 6. 4-11.)

For Study and Discussion

1. What, in your opinion, was the origin of the tithe? Give your reasons.
2. Can you suggest a better general method than tithing?
3. What do you think was Jacob's real motive in promising to tithe? Why?
4. Does the progressive broadening of the stewardship idea imply the outgrowing of the tithe?

For Reference and Study

Matt. 23. 23.
Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith: but these ye ought to have done, and not to have left the other undone.

Luke 11. 42.
But woe unto you Pharisees! for ye tithe mint and rue and every herb, and pass over justice and the love of God: but these ought ye to have done, and not to leave the other undone.

Matt. 5. 20.
For I say unto you, that except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

Rom. 10. 12.
For there is no distinction between Jew and Greek: for the same *Lord* is Lord of all, and is rich unto all that call upon him.

Rom. 6. 15.
What then? shall we sin, because we are not under law, but under grace? God forbid.

Luke 16. 10.
He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much.

Mark 12. 41-44.
And he sat down over against the treasury, and beheld how the multitude cast money into the treasury: and many that were rich cast in much. And there came a poor widow, and she cast in two mites, which make a farthing. And he called unto him his disciples, and said unto them, Verily I say unto you, This poor widow cast in more than all they that are casting into the treasury: for they all did cast in of their superfluity; but she of her want did cast in all that she had, *even* all her living.

Matt. 6. 25, 26, 33.
Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? . . . But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.

CHAPTER IX

THE MASTER AND MONEY

New Testament Stewardship

The Giver of all.—In the teachings of the New Testament we find stewardship raised to its highest power. The already acknowledged source of all being is acclaimed as the Father of every good. "He . . . gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness" (Acts 14. 17). "In him we live, and move, and have our being. . . . For we are also his offspring" (Acts 17. 28). "Every good gift and every perfect gift is from above" (James 1. 17). Also, a new relation of filial trust is established. "Be not anxious . . . Behold the birds . . . Consider the lilies . . . Fear not, little flock." (Matt. 6. 19-34; Luke 12. 22-34.) "Give, and it shall be given unto you . . . running over" (Luke 6. 38). "God is able to make all grace abound unto you" (2 Cor. 9. 8). "If God *is* for us, who *is* against us?" (Rom. 8. 31).

Divine living.—Moreover, a new and exalted conception of human life is everywhere apparent. "Ye are the light of the world" (Matt. 5. 14). "Ye are my friends" (John 15. 14). "Know ye not that your body is a temple of the Holy Spirit . . . ?" (1 Cor. 6. 19). "Ye may become partakers of the divine nature" (2 Pet. 1. 4). "Whether we live . . . or die, we are the Lord's" (Rom. 14. 8).

Fraternity.—Likewise, a new spirit of brotherhood, a world-wide catholicity, takes possession of men's hearts. A tribal enemy becomes "the good Samaritan," and hopelessly prejudiced Peter welcomes the "unclean" Cornelius into the new fellowship, and Saul the Pharisee at last exclaims: "Who maketh thee to differ?" (Luke 10. 25-37; Acts 10, 11; 1 Cor. 4. 7).

Each for all.—New and finer motives for benevolence are offered. "Freely ye received, freely give" (Matt. 10.

8). "It is more blessed to give than to receive" (Acts 20. 35). "Ye were bought with a price: glorify God therefore" (Acts 6. 20). "God loveth a cheerful giver" (2 Cor. 9. 7). "Ye know the grace of . . . Christ, that, though he was rich, yet for your sakes he became poor" (2 Cor. 8. 9). Growing out of this spirit, in the pentecostal days of revolution and peril, the believing multitude "were of one heart and soul: and not one *of them* said that aught of the things which he possessed was his own; but they had all things common" (Acts 4. 32).

Duty—or Privilege?

A great trust.—Stewardship is discovered also to be a lofty privilege—"good stewards of the manifold grace of God" (1 Pet. 4. 10). Paul's very commission to preach was a sacred "stewardship intrusted to" him (1 Cor. 9. 17), and all the apostles were to be accounted as "stewards of the mysteries of God," in which form of stewardship it is "required . . . that a man be found faithful" (1 Cor. 4. 1, 2). As a preparation for their unexampled benevolence the churches of Macedonia "first . . . gave their own selves to the Lord" (2 Cor. 8. 1-5). Moreover, in the light of his stewardship responsibilities shall every man be judged (Matt. 16. 24-28; Rev. 20. 12, 13).

Accountable.—The sense of stewardship responsibility is further deepened by Jesus' parable of the talents and the pounds (Matt. 25. 14-30; Luke 19. 11-27); by his declaration "Except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no wise enter the kingdom" (Matt. 5. 20); and by his solemn discourse on watchfulness (Luke 12. 35-48). Paul's warning charge to Timothy (1 Tim. 6. 6-21) profoundly emphasizes the Master's own words.

As to money.—Fidelity in the stewardship of money is solemnly enjoined in Jesus' principle: "Render . . . unto Cæsar the things that are Cæsar's; and unto God the things that are God's" (Matt. 22. 21); in his parable of the "unjust steward," with its application (Luke 16. 1-13); in his encounter with the "rich young man" (Mark 10. 17-31); and in the parable of the "rich fool" (Luke

12. 13-21). Paul exhorts the Corinthians to lay by in store as they may prosper (1 Cor. 16. 2) and inquires, "Shall we sin, because we are not under law, but under grace?" (Rom. 6. 15-23), declaring that no covetous man has "any inheritance in the kingdom of Christ and of God" (Eph. 5. 5). The tragic end of Ananias and Sapphira illustrates the merited condemnation of a repudiated and betrayed stewardship.

Did Jesus Tithe?

Determinative.—If it could be definitely established that Jesus regularly paid the tithe of his own income, and that he approved the practice not only for his own nation but for all men at all times, the question of the Christian's obligation would be settled forever. If, on the other hand, it could be proved that Jesus did not tithe, or that he was indifferent to this custom, or that he or his apostles had given utterance to some principle that would annul or supersede the tithe, the obligation to tithe would be indefensible, and the word itself would speedily vanish from the Christian's vocabulary. Unfortunately the evidence on both sides of the question is so scant as to preclude absolute certainty.

Scant evidence.—There are only four direct references to the tithe in the entire New Testament, and these are brief and incidental. They contain, however, a very considerable deposit of important evidence. In Matt. 23. 23 Jesus exclaims: "Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, mercy, and faith: but these ought ye to have done, and not to have left the other undone." In Luke 11. 42 we find substantially the same message: "But woe unto you Pharisees! for ye tithe mint and rue and every herb, and pass over justice and the love of God: but these ought ye to have done, and not to leave the other undone." Again, in the parable of the Pharisee and the publican we find the Pharisee declaring: "I give tithes of all that I get" (Luke 18. 9-14); and in Heb. 7. 1-9 we have the interesting story

of Abraham's tithe and the writer's application of the same to Hebrew history.

Weighty facts.—From these references some important deductions may be made: (1) that tithing was in such repute in the New Testament period that the writer of the Hebrews uses it in illustrating one of his most important doctrinal discussions; (2) that it was universally practiced by the Pharisees, the religious sect most punctilious in the observance of every detail of the law (this is supported by abundant contemporary evidence); (3) that the Pharisees regarded the offering of the tithe not only as a legal obligation but as a highly commendable virtue; (4) that Jesus admitted their unfailing diligence in tithing; and (5) that, most important of all, Jesus unqualifiedly commended the custom and affirmed the obligation of the Pharisees to observe it.

Moral Myopia

The peril of literalism.—It may be profitable at this point to turn aside for a moment from our main discussion to take note of certain moral hazards attendant upon this expression of stewardship so highly scriptural and so manifestly acceptable to the Master. The very references, quoted above, which demonstrate the approval of Jesus also show, with equal clearness, the well-known human tendency to pervert and degrade the very highest gifts of God. The tithes and offerings of the law, well calculated to influence the giver to a grateful recognition of the Father's bounty, to relax the tightening cords of covetousness and detach the life from the mere material, and to inspire a sense of partnership with God in the achievements of his kingdom, had come to be looked upon by the Pharisee as an end rather than a means, as a valuable concession to the Almighty and a ground of self-righteous complacency. Having measured out his tithe and performed the specified fast, the self-gratulatory Pharisee considered that his religious obligations were met, and that he stood, in relation to men, as a shining exception and example and, in relation to God, as a sort of moral patron and benefactor. That he had missed entirely the

inner meaning of the law and shut himself off from vital religion seems never to have penetrated his thought. It was this slavish literalism that wrought the Pharisees' moral paralysis, a literalism that, though fortunately seldom observed to-day, is still possible as a source of spiritual pride and a blight upon Christian character. And it is this phase of legalism rather than any overzealous or even superstitious obedience to some requirement of Scripture which threatens the disciple's spiritual safety.

The husk for the kernel.—The folly of the Pharisee was in mistaking the less for the greater, the incidental for the essential, the letter for the spirit. That God's temple should be adequately supported by systematic contribution was indeed highly important, yet vastly more important was it that God's will should be done among men in deeds of mercy, compassion, justice, and love; that all of life should be lived in this spirit, and that God should be worshiped in trusting faith and affectionate devotion. The Christian is a steward of love and justice in the making of money quite as truly as in its expenditure. It is quite improbable that the twentieth-century steward who is schooled in this way of thinking will fall into unjust, unmerciful, or undevout habits, for the self-denial and heart expansion involved in the setting apart of the tithe tend to fortify the spiritual life against self-centeredness; but these things happened in the first century, and it is well to be on guard against their happening again. Had the ancient tither remembered the Old Testament epitome of the law, reiterated by the Master in the New, "Thou shalt love the Lord thy God with all thy heart, . . . and thy neighbor as thyself," he might have spared himself the Master's disapproval and his age the curse of pharisaism. This principle of unselfish love the Christian steward must never forget. Sacrifice and offering are made not to enrich creation's Owner but to warm the heart of man toward God, to discipline the human motive, to provide means of democratic cooperation, to afford a channel of helpfulness to needier men, and to acknowledge the right of God to unabated love and loyalty. When these fail of fulfillment, the high purpose of God is thwarted.

Are Christians Included?

A high ideal.—Did Jesus' affirmation of the Pharisees' obligation to tithe embrace all Jews and all future disciples, or was it the mere approval of a good custom on the part of those who were then observing it? There is no direct evidence. But there is evidence to show that Jesus looked upon the Pharisees' devotion to the law as an attitude worthy of emulation on the part of every Jew, and that the only cause for his repeated denunciations was the hypocrisy, inhumanity, and burdensome formality with which the Pharisees were poisoning the religious life of the nation, and not because of their rigid observance of the law. "The scribes and the Pharisees," proclaims Jesus as he speaks "to the multitudes and to his disciples," "sit on Moses' seat: all things therefore whatsoever they bid you, *these* do and observe: but do not ye after their works; for they say, and do not" (Matt. 23 1-3). And this is the word to his first disciples in the Sermon on the Mount: "For I say unto you, that except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven" (Matt. 5. 20). Faithful obedience to constituted law, as opposed to a ceremonious legalism and man-made refinements, seems everywhere to have met the Master's full approval.

Where Pharisees failed.—The inference is frequently drawn from the fact that the Pharisee's proud prayer in the Temple contains the statement "I give tithes of all that I get" that Jesus is holding up to ridicule this practice. A careful reading will disclose the direct opposite. The Pharisee is here displaying a list of acknowledged virtues, every one of which would at once be recognized by Jesus' auditors, but in spite of which conspicuous virtues this vain man, who had no sense of the moral value of his deeds but prided himself on their legal correctness, left the Temple unjustified, while the poor publican, a moral beggar, found approval. Indeed, if Jesus here discredits the Pharisee's tithing practice he just as definitely discredits his fasting and his abstention from extortion,

dishonesty, and adultery. It was the Pharisees' moral stupidity, in spite of their unusual correctness of life, which repeatedly evoked the Master's indignation.

A general rule.—From such evidence as we have the conclusion is inescapable that Jesus recognized the ancient law of the tithe as still applying without partiality to the people of Israel, including such disciples as were then following him. And from this point it is only a short step to the conviction that a method so fully approved by the Master for his own day could hardly fail of high acceptability to him in every age.

The Logic of Likelihood

Supposing.—"Did Jesus tithe?" No word of Scripture discloses. We must remember, however, that he was a loyal Jew, son of a Jewish mother, trained from childhood with ceaseless diligence to reverence and obey every syllable of the law; that he repeatedly commended those who observed its requirements and declared that not one jot or tittle should pass from the law until all had been fulfilled. We must bear in mind also that his life was led under the blaze of pitiless publicity, that every act was minutely observed, and every deviation from the ordinary noted and praised or criticized. His natural and rational treatment of the Sabbath, so normal in our eyes, brought down unceasing torrents of wrath upon his head and left a train of controversies from end to end of the gospel story. Is it conceivable that so plain a commandment of the national law, and one so scrupulously observed by the religious leaders of the day, could have been disobeyed or overlooked by One so completely under the hostile scrutiny of the public, and no protest be made, and no intimation of public controversy find its way into the records of the Evangelists? The same considerations apply to the story of Paul's career save that in the case of this former Pharisee the provocation would have been greatly aggravated; and to the experience of the entire body of Jewish Christians as recorded in the Acts and the Epistles.

Library of
Pacific Bible Seminary
4835 East Anaheim Street

A Strange Silence

Unanswered?—But the question that interests and perplexes us most of all is this: Does Jesus expect the present-day Christian to tithe? Does he require it from me? If we could only answer this we should dissolve the doubt and set at rest the harassing uncertainty in many a disciple's heart; but we cannot with assurance penetrate the thought of the Infinite, and he has left no clear and undisputed commandment. Strange it is that he did not tell us plainly—he who cleared so many mysteries and is himself "the way, the truth, and the life." He might have done it with a sentence. Knowing this, he still did not do it.

Love—or law?—Perhaps he took for granted that his disciples, newborn from above, born to a richer and vaster faith, would not abate their devotion, would not diminish their offerings, would not overvalue or grudge their sacrifices, but, with the abandon of Mary of Bethany, would count no cost too great when love prompted the offering. Did he overestimate us? Or did he allow this ordinance to fall into the background that he might test the quality of our affection and see, as he waited through the long centuries, whether love is really more powerful than legal requirements, whether men are as devoted "under grace" as "under law"?

Taken for granted.—Here again we can only infer. If Jesus tithed, or approved it in others, or even tolerated its continuance when he might have released us from it, even though he does not desire it from us, how can we reconcile this with his unfailing frankness? He surely felt perfectly free to contradict or modify the law of Moses. Again and again he braved the wrath and overturned the religious foundations of his contemporaries. He trampled ruthlessly on the Pharisee's Sabbath prejudices, declaring: "The Son of man is lord . . . of the sabbath." Who can doubt that, had the tithe appeared to him an outworn custom or a burden "too grievous to be borne," he would have uttered his protest and wrought deliverance? That he found it in daily use, particularly

stressed by the most arrogant religious sect of his day, gave it even incidental commendation, and left it in undisturbed security would seem to indicate that he expected his disciples to take it for granted as one of the accepted, uncontroverted, normal, and everyday virtues of the Christian life.

"His Own Household"

Inescapable.—If Jesus approved the tithe for the ignorant and poverty-laden men of his own time and nation—he who played no favorites among men, who was no respecter of persons, whose vision was so long-range, and whose principles so eternal that he could declare, "Heaven and earth shall pass away, but my words shall not pass away"—can we think that he expects less of the men of to-day, with their highly developed civilization, their creative genius, and their boundless stores of wealth? That he demands it of us would be difficult of proof, that any Christian is under legal obligation to tithe we are not able to discover nor ready to admit; but that the Man who was rich and for our sakes became poor would assuredly appreciate, quite probably expects, this tribute of love from grateful disciples, is hardly open to doubt. In other words, with the advent of the gospel the child Stewardship has come of age, and formal insistence on the details of discipline is no longer to be thought of; yet the eternal principles of filial obedience and devotion, unchanged from age to age, apply in vastly greater measure and with inescapable moral vehemence.

For Study and Discussion

1. In what respects does New Testament differ from Old Testament stewardship? Does one exclude the other?
2. Why did not Jesus and the apostles deliberately teach tithing?
3. Are there any moral perils in tithing? What?
4. Can we take the widow's gift of two mites as the Christian's standard of giving? Why?
5. What was Jesus' general attitude toward the Old Testament Scriptures?

For Reference and Study

Acts 20. 35.

In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive.

Mark 10. 28-31.

Peter began to say unto him, Lo, we have left all, and have followed thee. Jesus said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. But many *that are* first shall be last; and the last first.

Luke 12. 35-48.

Let your loins be girded about, and your lamps burning; and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him. Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and shall come and serve them. And if he shall come in the second watch, and if in the third, and find *them* so, blessed are those *servants*. But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not have left his house to be broken through. Be ye also ready: for in an hour that ye think not the Son of man cometh.

And Peter said, Lord, speakest thou this parable unto us, or even unto all? And the Lord said, Who then is the faithful and wise steward, whom his Lord shall set over his household, to give them their portion of food in due season? Blessed is that servant, whom his Lord when he cometh shall find so doing. Of a truth I say unto you, that he will set him over all that he hath. But if that servant shall say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and the maidservants, and to eat and drink, and to be drunken; the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the unfaithful. And that servant, who knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many *stripes;* but he that knew not, and did things worthy of stripes, shall be beaten with few *stripes*. And to whomsoever much is given, of him shall much be required; and to whom they commit much, of him will they ask the more.

CHAPTER X

TWENTY CENTURIES

Facing New Conditions

Brotherhood.—We have noted the gracious expansion of the stewardship impulse in the pentecostal enthusiasm of the early church. When the religious and the social foundations were shaken, when the fate of individual disciples and of the infant church hung in the balance, and when the early establishment of a new Christian kingdom on earth seemed imminent, "the multitude of them that believed were of one heart and soul: and not one of them said that aught of the things which he possessed was his own; but they had all things common . . . Neither was there among them any that lacked." (See Acts 4. 32-35; also Acts 2. 41-47.)

Not communism.—Such community of goods had no apparent connection with any theory of economic or social readjustment, but was prompted by a sense of others' need, of a relaxation of absolute individual ownership, and of the prior rights of the Kingdom and of the new brotherhood on all one's possessions. "It was," says Harvey Reeves Calkins, "a stewardship, and not a communism of possessions."[1]

The permanent element.—This demonstration of fraternal stewardship was of short duration. However needful and practicable in those days of ferment and persecution, it seems not to have been adapted to permanent use. The impulse to share with others, however, and to hold all one's property in trust for the new allegiance seems to have remained with at least the first generation of the early church in Judea. The entire bearing of Peter and John, of Stephen and Barnabas and Paul, as well as of the rank and file of the Hebrew Christians, seems to accord

[1] *A Man and His Money*, page 67.

with this early acknowledgment of the Kingdom's claim upon all.

Pagan Handicaps

The bent twig.—The reason for this is not far to seek if we recall that every Jewish Christian had been trained in early childhood, and later in the synagogue school and Sabbath service, to recognize God as Creator, Owner, and Giver of all and had been diligently taught to acknowledge this claim of God upon all wealth by paying the Temple tax of the tithe. Among the converts from paganism, however, the case was far different. Their sacrifices had never been acknowledgments of divine ownership, but reluctant bribes to propitiate the wrath or to purchase the favor of their deities, or, at best, as "gifts" of gratitude for favors received. What they had was their own, to do with as they pleased; and if the gods acquired any of it, it was on condition of their continued good behavior or for value received.

Stubborn material.—Thus it is that while Hebrew Christians were pouring out their meager possessions for others, the converts from paganism required long, patient, elementary instruction in the joy and the art of giving. Corinthian people, Romans, Galatians, Cretians, and others were slow to understand and accept the first principles of stewardship, and Paul and his contemporary Christian teachers were compelled to put forth the most unremitting endeavor to coax them into an attitude of even tolerable benevolence. The difference is simple but world-wide: all the training of the Jewish Christian had led him to conceive of property as a stewardship; that of the pagan convert as personal ownership.[2]

A Perennial Plant

Unconquerable.—The divine vitality of Christian stewardship is nowhere better illustrated than in its ultimate triumph over the barbaric conditions and the unregenerate human selfishness against which it was compelled to strug-

[2] See on all this the thorough discussion by Harvey Reeves Calkins in *A Man and His Money*, and in Chapter II of *Stewardship Starting Points*.

gle in the centuries which followed. Buried under fathoms of ignorance, smothered by pagan conceptions of ownership, trampled and broken by ruthless self-seeking both within and without the church, the football of kings, the weapon of priests, the scourge of the oppressor, it still survived, struck its root deeper, and, like the Russian thistle, arose and spread and flourished again. Its fiber was the stern stuff of faith.

Church Fathers unanimous.—Almost without exception the renowned Fathers of the early church—Justin Martyr, Irenæus, Clement of Alexandria, Tertullian, Origen, Jerome, Ambrose, Augustine, Chrysostom—though themselves trophies won from pagan races, have left their own written record of allegiance to the principles of stewardship and to its specific application in the proportionate offering of the tenth. And for them it was a thankless task, for already was the church drifting rapidly into the current of formal ecclesiasticism and medieval superstition and away from the earlier and loftier principles of simple brotherhood and filial stewardship.[3] Even in the darkest of the Dark Ages there seems to have been no generation in which some earnest voice was not uplifted in testimony to the sacred responsibilities of this faith.

Reformation voices.—As the church begins to emerge into the light of our modern day, we hear again the voice of faithful prophets calling men to the duties of stewardship and pleading still for at least the tenth for Kingdom purposes. Conspicuous among these are Martin Luther, John Calvin, and John Knox—three of the foremost reformers of the Christian centuries. Even this high standard is left in the background by John Wesley, who, after deducting from his meager income a mere fraction for his own living, spends the remainder on religion and charity, leaving to his followers the well-known maxim "Earn all you can; save all you can; give all you can." To his ardent faith material substance has no charm or value except as it may be employed to exalt Christ and extend his domain among men.

[3] For a brief and very interesting recital of such testimony see *The Law of the Tithe*, by A. V. Babbs, Chapter VI.

Arithmetic and Common Sense

More compelling even than the persuasions of holy men and reformers is the logic of events. "Seeing is believing," and the results that have followed upon such experimentation in practical stewardship as the church has from time to time ventured upon provide evidence that cannot easily be overthrown.

A stewardship revival.—The middle of the nineteenth century found the great missionary boards of the churches, which had struggled along for years with inadequate resources, in a languishing condition. At the same time great national developments in America, Europe, and the Orient, together with recent discoveries of vast deposits of gold in America, Australia, and, later, Africa, with ample harvests, and the multiplication of machinery and transportation facilities, were resulting in new and unprecedented accumulations of wealth. These conditions inevitably awoke, in Kingdom-minded men, a sense of the power of money and of its appalling need and enormous possibilities in Kingdom expansion. "The next great idea to be . . . made prominent in the church is . . . the right relation of Christian men to their property," declared the eminent church historian Abel Stevens. "One more revival, only one more is needed," cried the great New England prophet Horace Bushnell, "—the revival of Christian stewardship, the consecration of the money power to God. When that revival comes, the kingdom of God will come in a day."

New enthusiasm.—Soon, with one consent, the Christian world was turning anew to the possibilities of tithing stewardship. The great tract societies in Europe and America offered generous cash prizes for the best essays on the subject. In the contests that followed, men like Abel Stevens, of New York, and Joseph Parker, of City Temple, London, were winners of such prizes, ranging in value from $100 to $750.

Ocular demonstration.—One prompt result of this widespread propaganda was the large increase in missionary giving. Within fifteen years, from 1850 to 1865, the

boards that represented the leading missionary churches made gains as follows: Congregational, from $251,000 to $534,000; Baptist, from $104,000 to $152,000; Presbyterian, from $126,000 to $271,000; Methodist, from $104,000 to $631,000, or an increase of more than 500 per cent![4] In this connection it is interesting to note that the recent remarkable increase in missionary giving in the Methodist Episcopal Church through the Centenary movement (an increase ranging from $16,236,747 paid during the five years 1914–18, to $67,910,229, paid during the five years 1919–23, or more than a fourfold increase), together with enormous gains in local church, ministerial, charitable, hospital, and college support, is universally credited, in large measure, to the revival of Christian-stewardship teaching and practice.

Stewards in Business

The business test.—Some of the most striking results of such recurrences of interest in stewardship spring from the vital seeds that fall upon the impressionable hearts of serious-minded young laymen. And no more convincing testimony to the sanity and efficiency of tithing stewardship can be offered than the lives and achievements of certain men in the modern church who, beginning in poverty and obscurity, have taken God into partnership in their labor and in the expenditure of money and, as they have grown in wealth and power, have poured into God's treasuries the rich fruitage of their material achievement.

Notable men approve.—The century just past and the first years of the one now current provide an inspiring list of large givers. William E. Gladstone, late premier of the British Empire, made tithing the constant practice of his life and urged it upon his own son as a principle never to be abandoned. John D. Rockefeller, contributor of half a billion dollars; John S. Kennedy, New York capitalist, who began in poverty and died leaving an estate of sixty millions, half of which went to philanthropic

[4] On the events of this most interesting period see *A Man and His Money*, Calkins, Chapters V, VI, and VII.

causes; Jacob H. Schiff, financier extraordinary, whose operations were on an international scale; Matthias W. Baldwin, founder of the Baldwin Locomotive Works; William Colgate, founder of a fortune and a college; Isaac Rich and Alden Spear, builders of Boston University; Senator Macdonald, of Toronto; John S. Huyler, manufacturer, lay evangelist, benefactor of churches, missions, hospitals, and colleges; Daniel Sharp Ford, editor and owner of the *Youth's Companion,* together with scores of names eminent in the world of business and finance, join in their testimony to the wisdom and the joy which commend this practice to the favor of all disciples.[5]

Twentieth-Century Prophets

No age is without its seers and its men of vision, such as can look beyond the fleeting appearances of the present and interpret the will, plans, and purposes of God. With the sincerest reverence we may declare that as true prophets and apostles are living among us to-day as adorn with their names the pages of the Old and New Testaments.

Seers of our own day.—Bishop James M. Thoburn, whose interpretation of India's needs and possibilities doubtless turned toward the Kingdom more pagan souls than the work of any other preacher since the days of Saint Paul; and Bishop James W. Bashford, who left the presidency of a college to become a humble missionary, and whose wisdom unlocked more mysteries and more doors in China than the hand of any other man of his generation—who can deny these men the right to counsel the church in matters of daily duty as stewards of God? No less prophetic are such devoted servants of the Kingdom as John R. Mott, the world's most conspicuous layman; S. Earl Taylor, prophet of the new missionary era in the churches; Robert E. Speer, J. Campbell White, Sherwood Eddy, and a score of others equally consecrated to Kingdom advancement. And it is these men who are urgent and conspicuous in their call to the church to realize the responsibilities of Christian stewardship as the only

[5] For a full discussion of such cases see *American Tithers,* by James L. Sayler.

adequate means to a speedy triumph of Christ in the world.

An infallible solution.—"When Horace Pitkin, who later died as one of the martyrs of China, read a paper on proportionate giving and the principle of the tithe, it burst on me as clear as sunlight that this was the right, the privilege, and the duty of Christians. If only the Christian world would come to it, my friends, what could we not do?" said Robert E. Speer in a recent address. John R. Mott is reported to have declared a few months ago: "If the Christian people of America would lay on the altar of Christ for the world's redemption the tenth of their income, we could, within five years, set in motion the machinery which would guarantee the preaching of the gospel to every man, woman, and child on earth in the generation in which you and I are living." "It grows clear to me," says Bishop Bashford,[6] "that were Christians to set aside one tenth of their income for His service, the world would be speedily evangelized."

The call to the church of such Kingdom evangelists and world observers as these cannot fall upon the ears of Christian men unheeded without guilt and condemnation while our present financial plans and scale of giving are so inadequate.

A Confession of Faith

In view of all that has gone before it would appear to be no difficult matter for a modern Christian, fairly well acquainted with his Bible and observant of the everyday facts of human character and conduct, to formulate for himself a rational statement of stewardship faith with a practical formula for its expression. Such a statement probably would include the following items:

My creed.—I believe in Christian stewardship because I regard it as a foundation principle of the Christian faith. Only as I embrace it with my whole heart can I adequately fulfill the "royal law," which demands that I love God with all my powers and my neighbor as myself. I believe that I ought systematically to offer to God's serv-

[6] *God's Missionary Plan for the World*, page 112.

Library of
Pacific Bible Seminary
4835 East Anaheim Street
Long Beach, California

ice one tenth of my income, not from any superstitious fear, nor because it was a Jewish law, nor from any hope of material reward, nor because I am persuaded that this is the last word in methods of beneficence. Should providence seem at any time to indicate a better method or a different proportion, I should without hesitancy abandon this for that. I offer the tenth for these reasons:

Its basis.—It has been deliberately recommended as the standard of Christian giving in the church of which I am a member. I cannot believe that this would have been done without adequate and convincing reasons. It is a mode in constant use in Scripture history, is honored from beginning to end of the Old Testament, receives the unqualified even if incidental commendation of Christ, and brings upon itself no word or intimation of disapproval. It has been commended and urged by the prophetic voices of the church through the Christian centuries. It seems to be rapidly gaining in favor with devout, enlightened, and educated disciples. It is systematic, businesslike, and modern in its application, and has been repeatedly proved productive of material benefit through wiser methods of personal and domestic economy and a better ordering of finance. It is on the whole more equitable in the distribution of the burdens of Kingdom support than any plan I have ever known, presenting far fewer inequalities than any conceivable plan of haphazard, voluntary, or apportioned giving. It is not more burdensome than I can well endure, in this age and land of opportunity and plenty, if I give due regard to a reasonable balance in my personal expenditures. It is urgently needed, to meet the present and prospective demands of Kingdom promotion and support, as nothing less than this proportion from each disciple will suffice for the providential program of the present age. It is apparently adequate, if offered in like proportion by all Christ's followers, to meet every demand for Kingdom enterprise as at present expressed or contemplated. It is a practice which yields me constant satisfaction, contentment, and spiritual joy, and relieves me of the embarrassments, discomforts, and inconveniences of occasional or spasmodic giving. It is a method which

seems everywhere to have brought new courage, moral prosperity, and spiritual life to such individuals and churches as have adopted it, and to give promise of a more perfect unity, wider fraternity, and more intelligent piety among Christians of every denomination. It is altogether the best method of church finance which I have been able to discover and is therefore accepted, without question, as God's present plan for me.

For Study and Discussion

1. What is the significance of the pentecostal community of goods?
2. Contrast the pagan with the Hebrew tithe.
3. Contrast the pagan and the Christian view of property.
4. Is the favorable attitude toward tithing of prominent Christian business men a valid argument in its favor? Give your reasons.
5. What is the significance to you of the attitude of the great missionary leaders toward tithing?
6. Prepare a careful "confession" of your own stewardship faith.

For Reference and Study

Prov. 3. 9, 10.

Honor Jehovah with thy substance,
And with the first-fruits of all thine increase:
So shall thy barns be filled with plenty,
And thy vats shall overflow with new wine.

Prov. 11. 24, 25.

There is that scattereth, and increaseth yet more;
And there is that withholdeth more than is meet, but *it tendeth*
only to want.
The liberal soul shall be made fat;
And he that watereth shall be watered also himself.

Luke 6. 38.

Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again.

2. Cor. 8. 15.

As it is written, He that *gathered* much had nothing over; and he that *gathered* little had no lack.

1 Tim. 4. 8.

For bodily exercise is profitable for a little; but godliness is profitable for all things, having promise of the life which now is, and of that which is to come.

2 Cor. 9. 6-11.

But this *I say*, He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. *Let* each man *do* according as he hath purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work: as it is written,

He hath scattered abroad, he hath given to the poor;
His righteousness abideth for ever.

And he that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness: ye being enriched in everything unto all liberality, which worketh through us thanksgiving to God.

CHAPTER XI

ECONOMIC ASPECTS

Prerequisite

Crude business methods.—The business affairs of the church should be on a sound economic basis, so practical, equitable, and adequate that the simplest-minded denizen of the community may understand and approve them. That such is not the case to-day is universally admitted. The unbusinesslike practices of the church are the laughing stock of society. Partiality in the distribution of religious burdens is a constant irritation. The shirking of responsibility and the financial jockeying to escape or readjust burdens is a perennial source of sorrow to faithful men.

Paralysis of benevolence.—By reason of this our Kingdom enterprises are frequently paralyzed. Great forward movements in national philanthropy or for the timely redemption of some accessible mission field have been known to collapse for lack of united and adequate support in the critical hour. Christian equity is outraged by an unequal presentation of appeals and an unfair distribution of burdens. Benevolent impulse is discouraged when open-hearted men discover that the program of Kingdom promotion is listless, emotional, and haphazard. When gifts are administered on a practical, economical, equitable, and adequate plan, there is no assignable limit to the measure of benevolent purpose.

Stewardship's solution.—It is the province of Christian stewardship to assist the individual disciple in interpreting his responsibility in the matter of material possessions and to suggest adequate methods for Kingdom promotion. The method very widely recommended to-day is that of regular, systematic, and proportionate giving on the part of all disciples, the proportion being based upon the income received. In a large majority of cases the proportion of income agreed upon is the historic proportion of the

tenth. As the people of ancient Israel regularly brought the tithe of their increase for the services of the Temple, so the modern Christian is encouraged to bring the tenth of his income for the propagation of the gospel. Let us examine the merits of this method with respect to its suitability to modern religious conditions.

Practicability

Simple.—The principle of proportionate giving is simple. The least educated man in the community can use it. The little boy or girl in the primary grades can comprehend it. As soon as fingers or pennies can be counted, the child can count out his tenth and offer it, and as he goes on into years of understanding, he can still practice it; for, however complicated his later affairs may become, they can never reach beyond the simple convenience of this plan.

Adaptable.—It offers distinct advantages in the training of Christian character. What begins as an interesting juvenile responsibility increases in importance, in moral content, in testing power, and in spiritual stabilizing as the years increase. It is not a method that must wait for intellectual or moral ripening; it can be initiated in the very earliest stages of development. It is a habit that needs no modification, does not have to be unlearned, invites no contempt from increasing intelligence, and is adequate to the end of life. Said a highly educated, refined, progressive bishop to the writer recently: "I began to tithe when a little boy with the very first money I ever earned, and I have never ceased the practice."

Protective.—The practical nature of this method is seen, too, in the fact that it protects one from unreasonable demands, beyond the proportion recognized as his accepted duty, and in case of reverses justifies a reduction in giving without embarrassment or explanation, while, in case of unusual prosperity, there is no violent disarrangement of his regular principles of generosity. There is likewise the same sense of security on the part of the church.

Permanent.—The results of spasmodic giving are in-

creasingly inadequate. No stable plans can be built upon such giving, as no accurate forecast can be made of the results. Campaigns to arouse impulses of generosity consume a large proportion of the receipts, and the emotions stirred often cause irreparable inroads upon regular contributions. Constant ingenuity is requisite to arouse such benevolence, and the power of the appeal grows weaker from year to year. The only practical method of church finance is the method of universal proportionate giving.

Dependability

A prejudiced judge.—"I believe that everybody ought to decide for himself what he can afford to give, and then give it," is a common statement. Individual judgment on what one ought or can afford to give is absolutely unreliable. One's knowledge of the need or of the basis for duty may be pitifully inadequate. Few men are able to keep in touch with all the great movements or the pressing needs of the Kingdom, and fewer still are able to determine their relative duty to each. Even were knowledge complete, the judgment might still be biased.

An unsafe guide.—Conscience is still less reliable. For conscience is so uniformly untrained, warped, vacillating, or inconstant that in matters of one's personal interest it is an insecure foundation. We have only to observe the conscientious vagaries of our neighbors to afford ample illustration. Conscience is a most reliable voice to tell me that I ought to give, and give largely; but for telling me how much to give, it is worthless. Only the will of God for me, if I can discover that, is adequate to tell me how much I ought to give. Christian stewardship endeavors to help me discover that will.

A reliable standard.—Proportionate beneficence provides a reliable standard. He who systematically offers his tenth knows what he is to give and can make his plans accordingly. The amount is determined for him, and his responsibility is bounded by the question as to how he may most wisely distribute that amount. The church too, with its varied functions, is secure of its income. What-

ever may happen in isolated localities, the church can count upon its regular resources. For, taken from year to year, the average income varies but little. Vast regions may be afflicted with financial depression, drought, and bankruptcy, but, the world around, there is springtime and harvest, and an average supply of material wealth. When all God's children are bringing their appropriate offerings to his altars, there is abundance for every need.

Equity

Fairness.—Tithing stewardship is the fairest method known to men. It bears equally on all disciples. A perfect adjustment of the burdens of life, it is true, has never been discovered; but, taking into account the natural inequalities of life, this method provides the most satisfactory solution.

Taking advantage.—Men have various methods of apportioning responsibility and paying for privilege. The most obvious and primitive is the flat-rate method. So much money for so much privilege, pleasure, tuition, or service. All share and share alike. The railroad, steamboat, opera, grocery, restaurant, are no respecters of persons; rich and poor have equal treatment. Yet so unevenly does this bear upon men of different conditions that constant effort is made to provide exceptions in the interest of the less favored. Obviously this flat-rate method would find slight approval in the church.

Pauperization.—The more usual method is that of individual judgment. This is so inadequate that various supplementary devices must be resorted to—donations, bazaars, suppers, contributions from nonmembers. This general resort to competitive, commercial, emotional, spasmodic, and haphazard giving has proved so inefficient that no one longer resorts to it without apology.

Unworkable.—The only other possible direction in which the church might move would be a resort to the plan of a graduated income tax. By this means the poor widow, the bankrupt, the minor, the student, the workingman, the wife without an allowance, and other people of sub-

normal income could conceivably be relieved of financial responsibility to the Kingdom, more fortunate disciples assuming larger burdens. This would at once rob the church of a large element of its democracy, establish a mild form of class distinction, diminish the interest of those relieved, increase the power of wealth, and measurably justify the disproportion already existing between rich and poor. The almost unworkable perplexities of this method, however, and its constant need of readjustment, as demonstrated in national finance, give poor encouragement to the Christian brotherhood to launch upon its troubled waters. All things considered, the burdens of the church are so distributed by the plan of tithing stewardship that no other method has been found to approach it in fairness, fraternity, or acceptability.

Adequacy

Measureless riches.—The church is seriously handicapped in its endeavors at Kingdom promotion, yet the financial resources of its members are entirely ample for every legitimate need. The problem is to make these resources available. The United States is the richest country in the world. It possesses a quarter of the world's wealth. Its total wealth exceeds $300,000,000,000. The per capita wealth is ten times that of 1850, and the aggregate wealth forty times as large. The national income for 1920 was estimated at more than $65,000,000,000. Had every man, woman, and child contributed one tenth of his income to benevolent causes, the grand total would have been more than $6,500,000,000. The statistics of the United Stewardship Council for 1922 show that all the Protestant denominations of the United States gave that year to all religious causes, both local and benevolent, a total of less than $450,000,000. If we estimate that all other religious bodies added to this amount $200,000,000, which is exceedingly doubtful, we have a total of $650,000,000, or approximately one tenth of one tenth of the income of the country.

Unbounded luxury.—Our national luxury bill is somewhat higher. While we pay less than $650,000,000 a year

for religion we are paying between $12,000,000,000 and $15,000,000,000 for various luxuries such as soft drinks, candy, cosmetics, and tobacco, or from twenty to twenty-five times as much as for religion.

Microscopic generosity.—Let us draw a few more contrasts. From the latest available figures the present yearly income of the members of a single Protestant denomination—the Methodist Episcopal Church—is well above $2,422,000,000. The tithe of this income would therefore exceed $242,000,000. Yet the gifts for 1922, through all the agencies of this church, to all causes totaled less than $87,000,000. Instead of ten per cent to all religious causes the members of this church paid a trifle more than three and one-half per cent. For all the benevolent causes represented by the Centenary, Methodists contributed a little more than $14,000,000, or just over one half of one per cent of their income. The proportion is approximately the same in other Protestant denominations. Meanwhile the men of America were consuming $2,250,000,000 in tobacco, or approximately 175 Centenaries every year.

Readjustment

Financial reform.—The average man who accepts this principle of stewardship will have to change his methods of personal finance. Society is so organized that in most cases the entire income is consumed as fast as earned. Possibly this is an economic law that, on the average, must always prevail. Indeed, the very function of income is to provide for outgo. Money is valueless where it cannot be used. So he who begins to make larger contributions to the Kingdom must curtail his expenditures elsewhere.

Budget revision.—It means that the Christian steward must revise his budget. He must study the problem of providing for the church by his new standard and, at the same time, provide as a Christian should do for the discharge of his other normal obligations. It may require very careful planning, possibly rigid economy, or even sacrifice.

Business introspection.—But the study and the plan-

ning will be most salutary, both in their provision for added beneficence, and because they will stimulate a thoughtful review of the Christian steward's total attitude toward his temporal affairs. He will be led to consider afresh the sources of his income, the quality of his toil or service, the maxims of his business, the wisest employment of his time, the legitimacy of his investments, the nature and cost of his diversions, his standards of accumulation, his social obligations, and his attitude toward and provision for the normal needs of his family. In short, his Christian stewardship will tend to keep his program of living sensitively adjusted to the purposes of God for his life.

"Material Rewards"

Is prosperity guaranteed?—Those who advocate these principles are frequently accused of "promising prosperity" to those who tithe and of encouraging stewards to look for "material rewards." It should be unnecessary to say that this is never done by those who apprehend the real significance of Christian stewardship. He who offers his tithe to God for the purpose of reaping a larger harvest is not loyally offering the "first-fruits"; he is offering a bribe, and no Christian teacher should encourage him to give with expectation of any such reward.

Interesting testimony.—Yet the literature of the churches is full of sincere and unimpeachable testimony to the effect that many who have accepted tithing stewardship have been prospered as never before. Here is a pastor who testifies: "A farmer in my church recently began to tithe, and his fields have yielded far more abundantly than those of his neighbors immediately surrounding." The superintendent of a great factory says: "I began tithing a dozen years ago, and almost every year since, my salary has been increased, while recently, again, it has been nearly doubled." A prominent manufacturer declares: "My business never before flourished as it has done since I began to be a tithing steward."

Assurance.—Here is the trustee of a great city church, a contractor of large operations, who testifies in the church

Library of
Pacific Bible Seminary

service: "I have practiced tithing for years. It has paid me in every way. If any of these young people will try this plan for a year and come out the poorer for it, I will guarantee to make up to them any difference in income." And a humble school-teacher cheerfully bears witness that her salary has been advanced nearly every year since she adopted this principle.

The answer?—What shall we say to these things? The principle is unquestioned that no man can rightly or safely enter upon the duties of tithing stewardship with the purpose of receiving material reward; yet there are tens of thousands of the most devout, intelligent, reliable, and successful members of our churches who gladly testify to an increased prosperity following the acceptance of stewardship responsibilities. How can these divergencies be reconciled? Let us look a little further.

Cause and Effect

A natural result.—No miracle need be assumed nor any divine partiality invoked to account for an increased prosperity on the part of the faithful Christian steward. Nature herself has provided in due course for this very situation.

Reconstructed ideals.—When a man genuinely and deliberately embraces Christian stewardship he takes a new attitude toward life. Not only his spiritual activities but his daily business, social, and material responsibilities pass under rigid and conscientious review, and he enters upon a new relation to his task of making a living. He is now a partner with God, he must work in a way acceptable to God, the rewards of his toil are now divisible with God. His whole temporal program is on a loftier and more dignified plan.

A new spirit.—System becomes natural and inevitable. Thrift takes on new meaning. Economy becomes something more than the dread obligation to "make ends meet" and assumes the diginity of a real working program. He goes light-heartedly to his daily task with a prayer to God to bless his toil, because such toil now seems worth praying for—it is a part of God's business. He plans

his household expenditures more wisely. He adjusts his plan of living to a more rational and Christian scale. Out of this system, thrift, and economy grows a normal fruitage—prosperity—a widened margin of income over outgo.

Providence

No conflict.—"Are we then forbidden to say that God promises to prosper those who obey him?" We are not. All the spirit of his Book is to the purpose that he cares for his own, that though even the king of beasts may roar in vain for his food "they that seek the Lord shall not want any good thing," that if we seek first the Kingdom, all shall be added unto us.

"This God is our God."—Beyond all the sowings and reapings of nature, all the provisions of cause and effect, there is still our Father who is in heaven, a just Judge, a benevolent Creator, a Parent with a heart of infinite love. And though we have no right to make to our fellow man promises we can have no hand in fulfilling, we can point him to the testimony of history and experience that, in the long run, "the willing and obedient shall eat the good of the land."

For Study and Discussion

1. Name some advantages and disadvantages of emotional appeals to beneficence.
2. Would you encourage young children to tithe? a poor man? a man in debt? why?
3. Discuss briefly the function of conscience in determining matters of duty.
4. Try to estimate the total income of the entire membership of your church. How much more would the tithe of this produce than the present annual giving?
5. If there were money enough, what new enterprises would you inaugurate in your church?
6. If all Christians tithed, would enough be produced for all the needs of the church?
7. Should we constrain wealthy Christians to give to the church more than their tithe? Why or why not?

For Reference and Study

1 Cor. 8. 9.

But take heed lest by any means this liberty of yours become a stumblingblock to the weak.

Mal. 3. 14-18.

Ye have said, It is vain to serve God; and what profit is it that we have kept his charge, and that we have walked mournfully before Jehovah of hosts? and now we call the proud happy; yea, they that work wickedness are built up; yea, they tempt God and escape. Then they that feared Jehovah spake one with another; and Jehovah hearkened, and heard, and a book of remembrance was written before him, for them that feared Jehovah, and that thought upon his name. And they shall be mine, saith Jehovah of hosts, *even* mine own possession, in the day that I make; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

Mark 10. 28-31.

Peter began to say unto him, Lo, we have left all, and have followed thee. Jesus said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. But many *that are* first shall be last; and the last first.

Rom. 8. 31-39.

What then shall we say to these things? If God *is* for us, who *is* against us? He that spareth not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Even as it is written,

For thy sake we are killed all the day long;
We were accounted as sheep for the slaughter.

Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

(Read also Mark 10. 17-27 and 1 Tim. 6. 6-21.)

CHAPTER XII

ETHICAL AND SPIRITUAL

The Inner Life

Character the goal.—The end of Christian stewardship is human character. The material requirements of God's kingdom provide no adequate explanation of this principle. God's sovereign purposes of redemption could doubtless thave been fulfilled without appeal to the help of man. He who owns "the cattle upon a thousand hills," who provides harvests that "shake like Lebanon," who hid the treasures of gold in the pockets of the mountains and giveth food to "every living thing," is surely above dependence on our contributions. It is for the moral reaction upon our inner selves that God requires our sacrifices. Not the gift but the giver is God seeking.

Human nature.—And it is not primarily that the church may have a system of finance, but that its moral faculties may be developed that the principles of stewardship have been wrought into its fiber. The Jewish tithe was not for the sake of the tithe but for the sake of the Jew. And if our researches into his history and psychology convince us that he needed this discipline, a little introspection will persuade us that even the twentieth-century Christian is not exempt from the need of such restraint. The argument for proportionate beneficence finds equal support in antique laws and from present-day propensities.

Moral and social.—Stewardship is a matter of the heart. It permeates and issues from the inner life. It rests upon an exalted conception of man's relation to God, seeks a right attitude toward his will, and acknowledges his creative power and sovereign ownership. All this implies kinship and obligation to other human beings and expresses itself in active good will toward men. Thus, what

begins as individual and personal promptly goes on to embrace the moral and social.

The Local Church

New courage.—The practice of tithing stewardship has a marked influence upon the Christian community. It vitalizes the moral and social ideals of the church in a variety of ways. Consider the effect upon a congregation of an abundant, regular, and assured supply for all its material and social needs and for every appropriate form of benevolent endeavor.

Social emancipation.—First would be the emancipation of the social impulse from commercialism. Men and women could assemble on festive occasions and eat and drink together without taking anxious thought as to the profit or loss to a depleted treasury of their pleasant adventure. Suppers, parties, excursions, and other forms of social activity could still have their legitimate place; but the little wheedlings, jockeyings, subterfuges, and trickeries of the present financial regime would have no further place or welcome, and the parasitic army that follows the pastor and the church officer about with something to sell or with some device for releasing easy money would be reduced to the necessity of earning an honest living. Socials for genuinely social purposes may yet prove to be a greater blessing to the church than has ever yet been dreamed, but socials as a substitute for cheerful giving and as a method for coaxing reluctant contributions from unconsecrated pockets are not only a pathetic failure but a moral blight.

Outside approval.—The influence upon the unchurched community of a congregation unanimously committed to stewardship methods of finance would be incalculable. Nothing so impresses the dignity of an organization upon those without as the ability successfully to manage its own affairs. The nation, business house, church, family, individual, whose chief occupation is the solicitation of help from outside always invites pity, often suspicion, and ultimately contempt. The church that pays its own bills, promptly and in full, enlarges its plans for the service of

men, carries its gospel to the ends of the earth, and does all this without complaining, whining, shirking, or straining, cannot prevent the widespread approval that will in due time be accorded it.

A Problem in Man Power

Economy of energy.—It is interesting to speculate on the amount of man power—and woman power—which widespread stewardship would release for legitimate church and community service. The men who constitute the average official board are among the men who are usually designated as the "leading members" of the church. Yet in what religious activities are they permitted or qualified to lead? Their available time for serving the church and for counseling together upon its enterprises is often consumed in fretfully and laboriously considering how to make its inadequate finances suffice for its multiplying needs.

Deflected leadership.—There are among us men who have grown gray-headed in the ministry of the church who have, as their chief memory of the official board, a monthly midnight agony over hopeless finances. Years upon years of wasted time, all of which might have been saved had God's principle of stewardship been the accepted policy of his church! Had all the available time of this vast multitude of the picked men of the church through all these years been turned into channels of productive Christian service, only God can estimate the heights of moral power and the riches of spiritual life to which the church might have at this hour attained.

Wasted womanhood.—Could a visitor from Mars be made acquainted with the needs, sins, and sorrows of our world, and of the mission of Jesus and his church, and then told that every local congregation is equipped with a Ladies' Aid Society, what would be his supposition as to the function of this band of noble women? Would he ever guess that their corporate intelligence and limited physical strength are largely given to devising laborious plans for enticing scattering nickels from grudging saints and grimacing sinners? He would picture them praying

by the bedside of the sick, carrying cheer to the discouraged, wading through the cold slush of winter on errands of mercy, aiding the pastor in great schemes and adventures of spiritual conquest. Alas! that our covetous hearts and our fear to trust God's ways have so prostituted their generous endeavor! And think what the future must bring forth when their talents are ultimately released!

The Heart Follows the Treasure

Multiplying influence.—On the principle here discussed the average person connected with the church would be giving three times as much to its enterprises as he now contributes. This would increase its dignity as a going concern and as a moral force in the community and would augment the interest in its welfare on the part of every person who supported it.

Investment begets interest.—It is a recognized fact that a man's interest in any enterprise varies in proportion to his investment. Said a keen young professional man at the time of the World War: "I never used to pay any attention to the financial pages of the newspapers. The bond and stock columns were of no interest to me. But now I have a few Liberty Bonds and I am constantly watching the market." The ups and downs of the church are of all too little interest to the average member. He has so little invested. But let him begin to pour at least one tenth of his resources into its enterprises, and his interest will become intense.

Above dependency.—The church's spirit of self-respect, too, will grow correspondingly. Nothing so imparts a sense of power to win as the ability to live above the poverty line. A reasonable monthly allowance has made of more than one spendthrift schoolboy or college girl or housewife a careful, thrifty financier. When the church lives from hand to mouth, it is impossible to hold up its head with confidence; but once let it become conscious of its mission, and that it is now able to fulfill and is actually and amply fulfilling that mission, its assurance and dignity will become triumphant.

God Cleanses the "Common"

Drudgery exalted.—Christian stewardship swiftly connects a man's religion with his everyday life. It gives dignity to his struggle for existence. He is no mere atom whirled about in the vortex of destiny; he is a consequential human soul, big enough at least for God to take into partnership. God is helping him, and he is helping God. The very coin that rewards his dusty toil is redeemed from the class of "filthy lucre," for he is earning it diligently, honestly, reverently, and is using it for sacred purposes —mostly for himself and his loved ones, but with a worthy and willing share for God's needy children and Kingdom.

Money sanctified.—This spirit of stewardship carried into all material affairs would inevitably sanctify the entire process of money getting, investment, expenditure, and giving; and covetousness, injustice, bargain driving, extravagance, and stinginess would speedily be submerged in loftier purposes.

Business humanized.—When principles of Christian stewardship are universally applied in the world of business, finance and industry will be ruled by maxims hitherto but little known. Both labor and capital will feel the wholesome restraint of the Christ ideal, speculation and investment will observe the simple formula of the Golden Rule, class rivalries will be dissolved in the atmosphere of brotherhood, and money will be held in reverent esteem as the efficient servant of a larger humanity.

Society Christianized.—The harassing problems of race and clan cannot continue to resist this comprehensive principle. Just how the strained relations of Negro and white man, of Japanese and Californian, of European and Chinese, of German, Russian, French, Italian, Irish, and all the other struggling tribes of men, are to be solved and harmonized, no prophet of to-day would dare predict. But when every man and every nation come to realize a full sense of stewardship for every other man and nation, the end of war, oppression, soul slavery, and privileged aristocracy will be at hand. Stewardship will be the dominant

note in national and international councils, and the new world vision will be the vision of a spiritual democracy.

A Reversible Motor

Material or spiritual?—Stewardship is commonly regarded as having reference to material possessions and is not always considered in the formulation of plans for the spiritual life of the church. This is a natural but dangerous error. As already noted, the prime purpose of stewardship is spiritual, and the promotion of stewardship, if wisely carried out, invariably results in an increase of spiritual life. Of this fact there is abundant and increasing evidence.

Evangelism or stewardship?—"Which should come first in the church's program of instruction—stewardship or evangelism?" The correct answer is "Both!" Nothing can so prepare the church to profit by stewardship instruction as a season in which goodly numbers of young and old are offering themselves to the Christian life. At such times heart and conscience are tender, and both mature disciple and recent convert are ready to accept larger responsibilities of consecration. Such days bring to pastor and Sunday-school worker golden opportunities to press home the ideals, duties, joys, and privileges of Christian stewardship and to propose some worth-while task in the great partnership of world redemption.

First Things First

Spiritual lethargy.—On the other hand, the speediest way to promote a rational evangelism in the church is to set before its people the challenge of Christian stewardship. Many churches are so derelict in the discharge of their duty to the community, many disciples so negligent of their obligation to sustain the missionary endeavors of the Kingdom, that they are not fit channels for the divine Spirit. Many a father, grown rich in material possessions, apathetic toward spiritual demands, diligent in business, lavish toward luxury and pleasure, wonders why his sons stray in folly and sin, with no care for the church to which he, in principle, still affectionately adheres.

No figs from thistles.—The explanation is simple. The sons are fully aware that no father whose entire existence is bound up in everything but his church, who never makes any self-denying contribution to its program, and who never, except under a reluctant compulsion, offers more than a trifling pittance to his Lord has any real place in his heart for the church or puts any real value upon its teachings. The worldly, frivolous, or stingy mother will look in vain for seriousness in her daughters. Though not as circumspect as she, they are valuing her church at her own estimate.

A square deal for God.—Fathers who have robbed God for half a lifetime will never see their sons in the Kingdom until they have squared themselves with God. Mothers will pray in vain for their daughters until they evince as much interest in the Kingdom as they manifest enthusiasm for the latest novelty. Churches will wait in vain to see converts gathering at their altars until they learn to look away from the narrow program of their own conservation to God's infinitely larger program for the conservation of the race. He who leads an individual or a church to the joys and the burdens of stewardship is opening a wide channel for the influx of spiritual life.

Surprised by revival.—Some months ago the members of a Mid-Western church responded to their pastor's challenge to an enlarged interest in Christian stewardship and to a program of generous missionary giving. So thorough was their interest in God's great plans of redemption, and so large were their offerings that all hearts were tender toward the needs of sinful men. In the midst of a Sunday-morning service the pastor was moved to invite any who might wish to offer themselves as Christian disciples. In response not fewer than thirty-six adult penitents came forward to seek the privileges of the new life.

Unexpected converts.—A Conference district in an Eastern State inaugurated a simultaneous campaign of stewardship instruction. No decisions for stewardship, for life service, or for entrance upon the Christian life were asked for until the campaign was finished; but so great was the interest, and so deep the spirit of consecration that

when the campaign was half over, many pastors declared that more persons had voluntarily expressed a purpose to lead the Christian life than had usually offered themselves in the course of a year's activities.

Always a Reason

The might of trust.—The influence of stewardship on the spiritual life is as simple as nature. Stewardship acknowledges God and puts him first in all life's program. This brings stability. Stewardship compels a life of trust. He who takes from the scanty income which feeds his family a substantial proportion to promote God's kingdom knows that unless God's providence watches over him and his, he has made a madman's bargain. But he knows that, since God made all and gives all, God is able and ready to provide everything needful. And he learns to trust him instead of his own skill or his bank or his job. Thus begins a life of peace which none but those who recognize themselves as stewards of God can fully know.

TRUST IN GOD[1]

Call it not faith to trust in God
  When ample is your store,
And when to barns already filled
  The Lord is adding more.

Call it not faith to give your tenth,
  While yet nine tenths remain:
And while your offering to the Lord
  Is felt not from your gain.

'Tis when the fig tree blossoms not,
  Nor fruit is in the vine,
The labor of the olive fails,
  Nor corn is there, nor wine.

'Tis when the flock fails from the field,
  Nor herd is in the stall;
To trust in God then—that is faith,
  The strongest faith of all.

[1] By the late Senator John Macdonald, of Canada.

Making Prayer Concrete

Worth-while praying.—Stewardship enlarges the prayer horizon and provides financial investments for which the Christian can afford to pray. The objects of our prayer are sometimes little and sometimes hackneyed and routine. But think of the man who has for years been giving of his tithe for the evangelization of Africa! Try to visualize the multitudinous objects of his investment and of his eager devotion as he kneels for daily prayer—all the missionaries upon his chosen field and those scattered over the vast continent; all the native workers, the teachers, the physicians, the nurses, the students in classes, the patients in hospitals, the converts in training; all the pagan tribes and their dusky leaders, the sorrowing, suffering, sinning, ignorant, dying, of all those hopeless millions; all the mission stations, churches, circuits, districts, with their superintendents and the bishop in charge. There, surely, is no lack of material and incentive for intelligent and prevailing prayer!

Unassailable.—To one committed to principles of stewardship the ravages of covetousness, that sin most paralyzing and deadly in the opulent age in which we live, have no terrors; for his life, bound up with higher and nobler endeavors, has neither time nor disposition to listen to the seductions of those fleeting joys and tawdry treasures which perish with the using.

For Study and Discussion

1. What in your observation is the effect upon the outside world of mendicant methods of church finance?
2. Sketch the activities of a Ladies' Aid Society that had no money to raise; an official board.
3. Discuss the spirit of stewardship in international relations.
4. How does a lack of stewardship conviction affect the spiritual condition of the church?
5. If you had one hundred thousand dollars invested in missions in China, how would it affect your daily prayers?

4835 East Anaheim Street

For Reference and Study

John 12. 32.

And I, if I be lifted up from the earth, will draw all men unto myself.

Mark 10. 42-45.

And Jesus called them to him, and saith unto them, Ye know that they who are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them. But it is not so among you: but whosoever would become great among you, shall be your minister; and whosoever would be first among you, shall be servant of all. For the Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many.

Rom. 10. 13–15.

For, Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? even as it is written, How beautiful are the feet of them that bring glad tidings of good things!

Matt. 28. 18-20.

And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.

CHAPTER XIII

WORLD SERVICE

Acres of Diamonds

A rich prospect.—If the end of Christian stewardship is the perfection of character, the objective of the church is the transformation of the race. "Begin at Jerusalem" was Jesus' program. Here everything was ready—a great festival to catch and scatter the pentecostal message; a crippled beggar to feel Jesus' power and tell the neighborhood; a population trained in the law and the prophets, familiar with the gospel story, and having relatives and trade connections in every port from Spain to India. It was the way of nature—the gospel yeast would reproduce itself everywhere.

Right at our feet.—Our "Jerusalem" is our neighborhood. At home is the logical place to begin. Without a sincere interest in those about us we are hardly ready to attempt the difficult task of winning a world. Here are many who unless we help them will not be helped. Any correct principle of stewardship, then, will accept its responsibilities in behalf of the local church. We are stewards of our own congregation.

A Benevolent Monopoly

Personnel.—That the average church is inadequately equipped and sustained would be admitted unanimously. Until this condition is remedied, it can never fulfill its mission to the world. Its obligations are too enormous to be met through inefficiency, poverty, and neglect. They can be provided for only by levying tribute upon our noblest possessions, material, social, and spiritual. First and foremost is consecrated personality—a trained ministry, responsive to the world's needs, sensitive to the divine program, adequate in number and character for its peculiar problems; lay consecration, offering personnel

equipment for purposes of administration, leadership, and specialized forms of service; an army of officers and soldiers so loyal, united, and valiant that their impact upon the community will be irresistible. Such a church presupposes a high sense of stewardship.

Equipment.—Equally important is material equipment. Many churches are so handicapped by unsuitable location, lack of room, want of apparatus for a well-rounded devotional, educational, and social program, imperfect provision for physical comfort, scant appeal to æsthetic taste, and general disregard of the demands of modern life that their appeal is ineffective. Provision must be made to supply the legitimate social needs of the community, not as bait to entice people into the services of the church, but as a part of the church's total duty to encourage a fully rounded program of living. The gymnasium and the swimming pool may not result in a larger Sunday school or midweek service, though such an outcome is most legitimate, but if the church owes to its young life the service these things offer, the duty is plain, and the fruitage may be awaited with patience.

Evangelistic purpose.—Various forms of community contact will constitute the church's stewardship in behalf of those who surround it. As a crowning feature the church must be made aware of its evangelistic responsibility and be provided with a program of activities so complete, scientific, and comprehensive that the central aim and fruitage of its life will be the winning of men to God and their building up into stalwart, symmetrical, and efficient character. This will require far more than occasional, spasmodic effort. The ceaseless purpose and passion of church and minister must unite in systematic endeavor for the maturing of character for the Kingdom.[1]

Good Americans

True neighbors.—Christian patriotism must be so clarified, idealized, and concreted as to rise to the dignity of a real stewardship toward every ingredient of our national

[1] See *Everyday Evangelism*, by Bishop Frederick D. Leete.

life. The patriotism of Jesus was not of racial dominance but of helpful ministry and spiritual emancipation for fellow countrymen and, through these, for the denizens of the world. Such patriotism embodies itself in a program of stewardship activity in behalf of one's neighbor, whatever his station, caste, or color. The Christian steward is therefore a supporter of home-missionary enterprise. In this he finds ample stimulus to interested attention, perplexities for the taxing of his patience and skill, demands upon his material resources. For at his door are such romantic, baffling, hope-inspiring opportunities for Kingdom building as to challenge every energy and talent.

The outposts.—From long habit our first thought is of the frontier. Here the earlier endeavors of the church converged. To make the frontier safe for scattered humanity and oncoming civilization was the pressing task. The frontier has disappeared. Multiplying populations and modern transportation and communication have made neighbors of the most remote; but the problems of the frontier remain.

Religious destitution.—Bishop Burns reports sixty-five preaching appointments in the Helena area, with "not a church building." He tells of one district of twenty-four pastors, seventeen of whom are college and seminary graduates, with only one good church building. In fruitful California the superintendent of a central district reports a tract of one hundred square miles without a religious organization of any sort. In cultured New England a converted family was compelled to go thirty miles to find a church home. In the Southern mountains religious destitution is still appalling. Such inadequate provision is often made for our Negro people that decent houses of worship are rare, and the churches are served by nonresident pastors, who make their living elsewhere by manual labor. Of similar urgency are various special problems, such as the coke burners of southwestern Pennsylvania, the more isolated mining populations, the great logging camps of the Northwest, and the task of planting the church in territory dominated by the Mormon faith.

Artesian Wells

The changing country.—Of yet greater magnitude is the obligation to redeem our rural citizenship. In the country still dwell those elements of our population most accessible to the influences of religion; yet here such changes are taking place as demand the wisest counsels, the most modern equipment, and the largest possible provision for support on the part of the general church. Advances in wealth, invention, and discovery, together with the wide diffusion of popular knowledge, have altered the problems of the rural church almost beyond recognition. The building up of great industrial centers, too, and the marvelous growth of cities, with the resultant exodus from the country of vast numbers of trained and energetic young people, have resulted in the depletion of lay leadership and courage, and accentuated the growing need of trained leadership in the pulpit, on the church board, and in the Sunday school, and for such a social, recreational, and educational program as will attract, hold, and develop the young life of the community for future serviceableness.

Moral conservation.—When it is recalled that the moral and religious ideals of the country, its preponderance of native Americans, and its Protestant standards of faith, together with a freedom from the feverish influences of city life, with the solitude conducive to serious thought, have in the past provided for both rural and urban churches a large part of their substantial membership, the conclusion is inescapable that the church must so provide for the healthy fruitage of the country parish that this supply of available material may continue in both measure and quality. Here are problems of personnel, training, and equipment to the solution of which the spirit of stewardship must unfailingly address itself.

The Crowded Ways

Urban problems.—In the city the church meets its most stubborn problem. Here mingles the jargon of a thousand tongues. Here in infinite variety the prejudices, superstí-

tions, sins, virtues, passions, fears, of divers races clash in one great agony of aspiration for a larger life. This confusion of races the church must face, translating these incoherent appeals, harmonizing these discords, calming these passions, binding up these tattered shreds of faith, and setting the feet of these multitudes in the way of righteousness. It is no small task. If the sight of ancient recreant Jerusalem broke the Saviour's heart, well may his servants pause before the modern city and reverently ask for his wisdom and his patience.

Startling figures.—Of Massachusetts' population 95 per cent are city dwellers, 62 per cent of foreign parentage. In Rhode Island 97.5 per cent are of foreign extraction. Of Buffalo's 508,000 population 100,000 are Poles. Chicago's 2,700,000 include a foreign element of 2,000,000. Detroit's "native" sons number 20 per cent of her total, and Cleveland's 15 per cent. New York is the largest Negro city in the world, with 150,000 Negroes in Harlem alone, but with church accommodations for only 20,000. What are the other 130,000 doing while the 20,000 worship? In the Pittsburgh district live 75,000 Negroes, with eight buildings available for worship. What shall the harvest be?

Shepherdless.—Who is caring for these foreign populations? If every child of foreign origin were well nurtured in the faith of his fathers, our responsibility might experience a sense of relief. But it is not so. In many cases those who come to our shores have broken with the faith of their fathers, making no connection here. Many of our Italian compatriots, before they left their homes in sunny Italy, had grown weary of their ancestral church, suspecting its motives, and had formed the definite purpose to sever all connection with it. Bishop Burt recently declared in the writer's presence that of all the Italian men who come to our land barely five per cent ever enter a Roman Catholic church. "Having no hope and without God in the world," they reject their own communion, distrust all others, neglect the forms of worship, and rear their children in atheistic Sunday schools. How enormous our stewardship responsibility

in behalf of these multitudes who have intrusted their all to our keeping!

A Dead-Ripe Harvest

The world field.—Our brotherhood is world-wide, and our stewardship embraces every man for whom the Saviour died. Still the great commission stands: "Go ye into all the world." This world field is ready. The harvest is overripe. The nations are waiting. World conditions have precipitated a crisis in non-Christian lands. Men of other faiths are recognizing the inadequacy of their ancient religions. Idolatry has been weighed and found wanting. The world trembles on the brink of religious revolution. Either a new, rational, and living faith must be provided, or millions will sink back into indifference, agnosticism, or atheism. If humanity escapes annihilation by the sword it faces a more appalling bondage to materialism. The hope of the world is the gospel. Stewardship must bring this gospel to the world.

China receptive.—"China needs the gospel," declared the late Yuan Shih Kai. "I am a Confucianist, and not a Christian; but Confucianism is not sufficient in such a crisis. We must have the gospel." And China is ready. A century of toil has resulted in 366,500 communicants of Protestant churches, and these could be multiplied had we the workers and equipment. After twenty centuries only a thousandth part of China has been won to the faith, and the best our church can hope to provide in the near future is a missionary force that, for our proportionate responsibility, equals only the thousandth part as many workers as we have in the United States to-day.

The World's Horizon

India's anguish.—These conditions are paralleled in every mission field. Everywhere political and social ferment, with a blind groping for liberty, every country providing its own staggering quota of problems and perils. India confronts us with her almost impregnable caste system, at the bottom of which huddle her fifty-five million un-

touchables; with her appalling death rate, fortified by superstition and lack of sanitation; with her paralyzing poverty, providing a per-capita wealth of only one twenty-eighth that of the United States, and an average yearly income of twenty dollars. The blight of child labor still stunts her physical and intellectual growth. Early marriage and lack of schools keep down the literacy of women to the fearful average of one per cent.

Ethiopia's chains.—Northern Africa presents a population of eighty million, almost untouched by the gospel. Eight countries under European control, without the voice of the evangelical messenger; fifteen hundred miles in the Sudan without the footprint of a missionary; ignorance, poverty, disease, and superstition poisoning the life, while the fierce faith of Mohammed and the new materialism of the West contend with a handful of missionaries for possession of the continent!

Our Latin neighbors.—In Latin America, with its twenty-two republics in various stages of development, revolution, bigotry, superstition, agnosticism, illiteracy, and the lack of democratic ideals, cry out for, yet retard, the work of Kingdom building. Intemperance, poverty, and illegitimacy, the relative absence of sanitation, and the utter lack, among the poor, of doctors, nurses, and hospitals, as we are accustomed to them, make the fight for healthful and holy living almost hopeless.

War-rent Europe.—Europe's afterwar paralysis, jealousies, revolutions, economic chaos, poverty, and disease are an open book. Here, as everywhere, the remedy is the gospel. With these discouragements appear such symptoms of returning moral health as present a wholesome stimulus to faith and bid us pledge anew our stewardship to the work of world redemption.

Unequipped

Wanted—men.—With this harvest stretching in all directions we are pitifully lacking in harvesters. The golden grain is wasting before our eyes. Uncertain of support, the church has not dared to provide a program adequate

to world requirements. The lack in personnel is disconcerting. With high schools and colleges teeming with adventurous young life, eager to invest its talent in ideal forms of human endeavor, the church has not ventured to impress this young life into her program or to equip it for the high tasks offered by a world's need.

Machinery antiquated.—In physical equipment the deficiencies of the church are indescribable. Few buildings have been erected with any clear purpose to serve the needs of humankind. They are often mere meeting places, uninviting and inconvenient. Even when large and costly their condition and arrangement have slight reference to the end to be accomplished. More forethought and more money would quadruple their usefulness. As to appropriations for carrying on the work the case is even worse. In the foreign field the appalling lack of money has resulted in almost hopeless inadequacy of equipment, which often well-nigh disheartens the underpaid and overburdened missionary.

One hope only.—The one remedy for these conditions is the acceptance of the larger ideals of stewardship in the realms of personality, prayer, and possessions. A more intensely personal interest must be awakened; the substantial power of intercessory prayer must be made available; the youth of the church must be cultivated, trained, and equipped for service; children, home, and self must be deliberately dedicated to the work of God; the mature membership of the church brigaded in rational programs of more effective endeavor; and the voluntary consecration of money, on a church-wide, democratic, and revolutionary scale, made a permanent feature of Christian living.

Our Day of Visitation

A new era.—That we are witnessing the dawn of a new era is beyond question. There is little time to stand and wonder or reflect, for we are rushing into the future with meteor speed, and the aspect is swiftly changing. Opportunities never known before are to-day within our grasp. Of to-morrow none may prophesy. Society is molten and

poised over the molds of the future. The kingdoms of this world are in flux and ready to become the kingdom of our Lord and his anointed. The material resources of the age, the unexampled riches of the Western world, offer ample provision for human redemption if the church can once be brought to recognize her stewardship of life, leadership, and money, and made willing to pour these treasures into the channels of the Kingdom.

The zero hour.—At this hour the crime of crimes is inactivity. To hesitate may lose the church its opportunity. Delay may postpone for centuries the triumph of Christ. Africa, with its wealth of Christian faith, was lost to the church in the Middle Ages. Japan might have been taken bodily for Christ a generation ago had the appeal of her missionaries to come in force been heeded. Our victories in the Philippines were sadly reduced because of delayed resources. For twenty years Korea, China, India, have invited—nay, implored—a quadrupled program of evangelization, which, for lack of men and money, we have steadily denied them. To-day the case is still more pressing. The way yet opens; but a new psychology is abroad in non-Christian lands, another spirit pervades the world, the welcome to Christ is in doubt, China is in questioning mood, India trembles in the balance, trade and commerce have supplanted religion as the object of chief attention, and who can say when the door may close again in the face of the church? God forbid that our modern Zion share the fate of ancient Jerusalem, which, though Christ himself walked her streets, perished because she knew not the day of her visitation.

For Study and Discussion

1. What, in your judgment, are the great unmet needs of the church to-day?
2. List the needs of a modern city church in building and equipment.
3. Discuss the reciprocal relations of home- and foreign-missionary work.
4. In what respect is the American city the key to national religious welfare?

Pacific Bible Seminary
4835 East Anaheim Street
Long Beach, California

5. If you had one million dollars for benevolence, how would you invest it?

6. What bearing has stewardship on world evangelization?

7. How can stewardship best be promoted in the church? What can you do?

Library of
Pacific Bible Seminary
4835 East Anaheim Street
Long Beach, California

Library of
Pacific Bible Seminary
35 East Anaheim Street
Long Beach, California

Library of
Pacific Bible Seminary
4835 East Anaheim Street
Long Beach, California